

THE
DROVSIE
DISEASE;

OR,
AN ALARME
TO AWAKE
Church-sleepers.

Whercin not onely the
dangers hereof are de-
scribed, but remedies also
prescribed for this
sleeping evill;

M A T. 26.40.

*What, could yee not watch with mee
one houre?*

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1638.

THE
DROVSE

WREAST

THE
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TO AWAKE

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Alarm



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THE
DROVSIE
DISEASE.

Or,

An Alarme to awake
Church-sleepers.

CHAP. I.

*The severall kinde of sleepe:
and what kinde is here
treated of.*

Sleepe (as it is referred to man) is used in Scripture, either properly, or figuratively.

Properly, for that naturall rest which God hath appointed for the continuing and moiste-
The proper acception thereof.

B

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Alarm

An Alarme to awake

ning of naturall heat; the refreshing of the wearied spirits; the quickening and strengthening of the weake members, and the preservation of wearied Nature.

Whence it
commeth.

It is occasioned by vapours and fumes rising from the stomach to the head, where through coldnesse of the braine they become congealed, and so stop the conduits and wayes of the senses, that they become unable to execute their office, and may seeme for a time to be tied and bound up, which is therefore not without cause tearmed of some: *The bond of the senses.*

*Arist. de som.
& vig.*

The Author
thereof.

Iam. 1. 17.

By ap cix § 105
§ 114, Homer.

Mat. 5. 45.

Hereof the Lord is the Author (even the Father of lights, from whom every good gift, and every perfect gift commeth downe) who (as hee maketh his Sunne to rise on the evill, and on the good, and sendeth raine on the just, and on the unjust) equally communicated this

So for
hath i

Church-sleepers.

3

this blessing to good and bad,
yet is it not more common then
necessarie, for, *It helpeth and
perfecteth digestion, recovereth
strength, refresheth the body,
reviveth the mind, pacifieth an-
ger, driveth away sorrow, and
bringeth the whole man to good
state and temperature, accor-
ding to that of the Poet;*

How need-
full it is.

*Thou rest of things, most meeke
of all the Gods:*

*O sleepe, the peace of mindes,
from whose abods*

*Care ever flies: restoring the
decay*

*Of toyle-tir'd limbs to labour-
burdening day.*

*Somme, quiet
rerum, placi-
dissime Somne
Deorum, &c.
Ovid. metam.
lib. II. Trans-
lated by M^r.
G. Sandys.*

Yea, as without this man
could not consist, (for

*There is no creature that can
alwayes last,*

*Which wholly of his sleepe is dis-
possess'd.)*

*Quod caret
alternâ requie
durabile non
est, Ovid. E-
pist. 4.*

So for the fruition thereof, hee
hath in a manner no lesse time

An Alarme to awake

Pfal. 104:23 allotted unto him, then for the
workes of his calling (for this
craveth the night, as those the
day) yea as it is used, or rather

Pars humana abused, it is *the better part of*
melior vita, mans life, during the continu-
Senec, ance whereof (which is at the

W
co

Dimidio vite as well *those as these* entertai-
nihil differunt ning the same; or rather with a
felices ab in- kind of willing unwillingnesse,
felicitibus. E- nill they, will they, subjecting
ras. Chil. themselves hereunto. Hereof
 another Poet speaking to, and
 of sleepe.

Tuq; o domi- Thou charms to all our cares,
tor, somne that art

malorum, re- Of human life the better part :
quies animi, Wing'd issue of a peacefull mo-
I G. Senec. ther,

Her. fur. act. Of rigid death, the elder bro-
 4. translated ther :
 by Master

G. Sandys: Father of things, the life of port :
 The dayes repose, and nights
 consort.

To

Church-sleepers.

5

To Kings and vassals equall
free,

The labour-tir'd refresh'd by
thee.

Who man (whom death doth
terrifie)

Inur'd continually to die.

This is either ordinary, or The kinde
extraordinary. of sleepe

Ordinary, lawfull, or unlaw- properly ta-
full. ken.

Lawfull, when

Sleepe, when
lawfull.

1. Seasonable, as in the night,
implied in that of the Psalmist.

I.

Man goeth forth to his worke, Psal. 104. 23
and to his labour untill the eve- 1 Theff. 5. 7

ning. And, in that of the A-
postle, They that sleepe, sleepe
in the night. So in the time of
weaknesse, sicknesse, and such
other bodily infirmities, whe-
ther it be by day, or night.

2. Moderate: Not so short,
as that thereupon our health is
endangered, or so long, as that
thereby we are hindered from
the duties of our Calling.

2.

B 3

3. San-

Alarm

An Alarme to awake

3.

1 Tim. 4. 4, 5. 3. Sanctified by prayer, without which no creature of God is to be received.

4.

Eccles. 5: 12. 4. Occasioned by the works of our Calling.

5.

Isa. 26. 9. 5. Our soules are awake in the meditation of heavenly things; as it was with Jacob, and the Spouse in the Canticles, if that may bee understood of bodily rest.

6.

When unlawful. 6. Wee are thereby the more fitted for the workes of our calling.

Unlawfull, when.

1.

Col. 4. 2.

Am. 1. 19.

1. Unseasonable, as at prayer, and the preaching of the Word, for wee are to watch in the one, and be swift to heare the other.

2.

Prov. 6. 10.

2. Immoderate, as the sluggards in the Proverbs; Yet a little sleepe, a little slumber, a little folding of the hands to sleepe.

3.

3. No blessing of God is craved thereupon, which is too too usuall with most.

4. Fol-

Church-sleepers.

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4. Following upon the Commission of sinne, as theirs, of Prov. 4. 16. whom Salomon, They sleepe not, except they have done mischief, and their sleepe is taken away, unlesse they cause some to fall.

5. Our soules during the continuance thereof satiate themselves with the seeming pleasures of sinne, whereof our usuall dreames may sufficiently informe ns.

6. Wee become thereby the more strengthened to continue in sin, and to commit the same.

Extraordinary, occasioned either through naturall, or through supernaturall meanes. Naturall, through

1. Care, and grieve, as was that of the Disciples.

2. Wearinesse, as was that of Sisera's.

3. Long watching, as was that of Eurychus.

4. Intemperance, as was that of Noahs.

4.

5.

6.

1.

2.

3.

4.

Prov. 4. 16.

Luk. 22. 45.

Judg. 4. 21.

Act. 20. 9.

Gen. 9. 24.

B 4

5. Labour,

Alarm

5. 5. Labour, according to that
Eccles. 5. 12. of the Preacher; *The sleepe of
a labouring man is sweet, whe-
ther he eat little or much,*

6. 6. Heate, as was that of Ish-
2 Sam. 4. 5. bosheth.

7. 7. Artificiall Potions made
of Poppy, Lettuce, &c. which is
brought to passe, sometimes
for a good end, as when meanes
are used to bring sicke, weake,
and aged persons into a sleepe;
Sometimes for a bad, as when
Judg 16. 19. Dalilah made Sampson sleepe,
that shee might betray him into
the hands of his enemies.

Supernaturall, as which com-
meth immediatly of God, and
that sometimes on the godly, as
on Adam, when Hevah was
formed; and on Abraham
when God confirmed his pro-
mise to him by a vision; Some-
times on the ungodly, as on
1 Sam. 26. 12 Saul, when David tooke his
Speare, and the cruise of wa-
ter which stood at his bolster.

The accepti- *Figuratively, and that as well*
ons of sleepe in

Church-sleepers.

9

in respect of the godly, and the ^{figuratively}
~~ungodly~~ severally, as in respect ^{taken in re-}
of both joyntly considered, ^{spect of the}
godly.

Severally,

In respect of the godly.

1. For abundant prosperity,
tranquillitie, peace of consci-
ence; quietnesse, and rest of
minde, voide of carking care,
and free from such distractions,
as during the state of Nature
disquiet the whole man; *I laid*
me downe and slept, said David.

1.

Psal. 3. 5.

And againe, *He giveth his be-*
loved sleepe. Agreeable here-
unto is that of Ezekiel, *They*
shall dwell safely in the wil-
dernesse, and sleepe in the woods.

Psal. 127. 2.

Ezech. 34. 2.

2. For a spirituall slumber,
and drowfinesse in the mind and
heart touching heavenly things,
occasioned through abundance
of peace and pleasures, where-
with a Christian may bee at
sometimes so overtaken, as that
(though bodily awake) with
David hee falleth into the
sleepe of sinne. Such was the

2.

B 5,

Espones

Alarm

Cant. 5. 2.

Mat. 25. 5.

Rev. 3. 17.

The ungodly
for sin, con-
sidered in ge-
nerall,

*Sponſes ſlumber. I ſleepe (ſaith ſhe) but my heart waketh. Such alſo the ſlumber, even of the five wiſe virgins. When the Soule (either through careleſſeſſe, or by reaſon of ſome temptation) ceaſed from good, then doth it thus ſleepe. Here- of what one is there, which may not juſtly complaine? How often doth man ſeeme unto himſelfe, wiſe, juſt, humble, rich in grace? how often goeth hee on in his vanitie glorying in the multitude of his ſpiritual riches, and ſaying in the pride of his heart, *I ſhall not be moved for ever, I am rich and increaſed with goods, and have need of nothing?* but when hee ſhall awake, hee will be aſhamed of ſuch fancies and dreames.*

In reſpect of the *ungodly*, and that as well for *sinne*, as the effects of *sinne*.

Sinne, conſidered both in generall, and in particular.

In

Church-sleepers.

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In Generall. As in that of the Apostle. Now it is high Rom. 13. 11. time to awake out of sleepe.

And againe; Awake thou that Eph. 5. 14. sleepest. And againe, let us not 1 Thes. 5. 6. sleepe as doe others.

Neither is it without especiall cause that sinne is thus expressed, there being indeed betweene sinne and sleepe, no small resemblance as may thus appeare.

Resemblances betweene sleepe and sinne.

I. Sleepe is naturall to the body: so is sinne to the Soule.

I.

Naturally, every imagination Gen. 6. 5. of the thoughts of our hearts is onely evill continually.

Wee leave the paths of uprightnesse to walke in the wayes of darknesse: wee rejoyce to doe evill, Prov. 2. 13. 14.

and delight in the frowardnesse of the wicked, wee draw iniquity with cords of vanity, and sinne as it were with a cart-rope. Isa. 5. 18.

2. Sleepe steales upon man as it were by degrees, so in like manner doth sinne. Suggestion produceth delight. Delight, consent.

2.

Alarm

consent; Consent, act; Act, the habite thereof.

3

2 Sam. 4. 6.

Jonah 1. 5.

W
co

Isa. 28. 15.

Amos 9. 10.

Zeph. 1. 12.

Juk. 17. 27,

28.

4

3. Man being overtaken with sleepe, feares no danger, bee it never so neere, never so great, as the examples of *Ishbosheth*, and *Jonah* witnesse; so sinne driveth into security. We have made a covenant with death (said some in the daies of *Esa*) and with hell, are wee at an agreement; when the overflowing scourge shall passe through, it shall not come unto us. Agreeable hercunto is that of the Lord by *Amos*, All the sinners of my people shall die by the sword, which say the evill shall not overtake, nor prevent us, of whom *Zephaniah*; They say in their heart: The Lord will not doe good, neither will he doe evill. Of this sort were the old world, and *Sodomites*.

4. A man given to sleepe, doth for the most part retyre himselfe from the company, society, and fellowship of others,

Church sleepers?

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thers, to some one corner or
other, that so neither himselfe
may be perceived, nor his rest
disturbed. Such a one also nei-
ther affecteth light, nor noise, as
Sibertus, who banished dogs,
and trades-men from the place
of his residence, lest thereby his
 sleepe should be broke, agreea-
ble unto the Poets description
of sleepe in these words;

*Lycof. Thee
vitæ humanæ*

*Neere the Cimmerians, lurkes
a cave, in sleepe
And hollow hills; the mansion
of dull sleepe.
Not scene by Phœbus, when he
mounts the skies
At height, nor stouping: gloo-
ming mists arise
From humid earth; which still
at twilight make
No crested fowles shrill crowing
here awake
The cheerefull morne, no bar-
king sentinell
Here guards, nor geese, who
makefull dogs excell.*

*Est propè
Cimmerios
longo Spe-
ca recessu,
mons caru-
&c. Ovid
Met. 11.
Translate
by Master
G. Sandys.*

Beasts

Alarm

*Beasts tame, nor savage : no
wind-shaken boughs,
Nor strife of jarring tongues,
with noises rouse,
Secured ease, &c.*

zech. 8. 10. So *sinners* (if not past shame)
doe especially in secret commit
their villanies. Cain getteth his
brother out into the fields, and
then slayeth him. Achan hi-
deth his stolen goods. Gehezi
without the knowledge of his
Master (as hee conceived) ta-
keth money and raiment of
Naaman, and *they that are*
drunke (saith the Apostle) *are*
drunke in the night. And lest
they should not thus sleepe
long enough, and safe enough,
they stop the light of the
Word, put out the light of their
owne consciences, and forbid
even those whose office it is to
awake them out of sleepe, to
awake them till they please.
4. 16. *As for the word which thou
hast spoken to us in the name of
the*

the Lord, we will not hearken Amos 7. 12.
to thee, said the people unto 13.

Jeremiah, O thou Seer (said
Amaziah unto Amos) goe
flee thee away into the land of
Judah, and there eat bread, and
prophecie there, but prophecie
not againe any more in Bethel,
for it is the kings Chappel, and
it is the Kings Court. Yea, as a
man being asleepe, doth for the
most part take it ill, when he is
awaked; so a sinner when hee
is called upon to forsake his
sinnes; yet a little sleepe (saith Prov. 6. 10.
he) a little slumber, a little fol-
ding of the hands to sleepe. The
time is not come, the time that Hag. 1. 2.
the Lords house should be built,
said the people unto Haggai.

Hast thou found me, O mine 1 King. 21.
enemy, said Ahab unto Elijah. 20.

If Iohn the Baptist say unto
Herod, It is not lawfull for thee Math. 14. 3.
to have thy brother Philips
wife; hee will lay hold on him,
and put him in prison. If Paul
reason of righteousness, tem-
perance,

perance; and judgement to come; *Felix* will tremble, and answer, *Goe thy way for this time, when I have a convenient season, I will call for thee.* If *Micaiah* detect the forgery and falshood of *Zedekiah*, *Zedekiah* will smite him on the
 Act. 24. 25. 24. checke, saying, *Which way went the Spirit of the Lord from me to speake unto thee?*

5. 5. Sleepe, during its continuance, hindereth and letteth men, even from the Performance of civill offices, as the Souldier from fighting, the Labourer from working, the Carpenter and Mason from building, and the like; so cannot wee by reason of sinne performe any thing which is acceptable to God (though the same bee in it selfe lawfull and warrantable) till wee be raised
 al. 50. 16, there-from. *What hast thou*
 17. *to doe* (saith God unto the wicked) *to declare my statutes, or that thou shouldest take my*

Cove-

Church-sleepers.

17

Covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. To what purpose is the multitude of your sacrifices unto mee? (saith the Lord, unto his people) I am full of the burnt offering of rams, &c. your hands are full of blood. As Cain could not offer up an acceptable sacrifice unto God, being asleepe in sinne; so whilst it goeth over our soules, binding up the faculties of the same, and bringing an heavinesse, or rather deadnesse into all the powers thereof, we are altogether unfit to goe about the actions of an holy life. Hence commeth it to passe, that the mind never thinketh seriously of God: the conscience never or seldome accuseth for sinnes committed: the will never or seldome willeth that which is truly good: the affections seldome or never are moved at Gods word or workes, yea, so long

Isa. 1. 11.

15.

Gen. 4. 5.

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long as it beareth sway over us, we can neither pray aright, heare the Word aright, nor rightly performe any other dutie.

6.

6. In *leepe* wee doe often conceive our condition to bee better, then indeed it is. The poore man dreameth of riches, the sicke of health, the imprisoned of liberty, the hunger-starved of dainty fare, delighting themselves with a kind of content, in the (imaginary) fruition of these things. So doth a sinner blesse himselfe in his course. *I am* (saith *Babylon*) *and none else beside me: I shall not sit as a widow, neither shall I know the losse of children.* Soule (saith the rich man in the Gospel, to his owne soule) *thou hast much goods laid up for many yeares, take thine ease, eat, drinke, and be merry.* God I thanke thee (saith the vaine-glorious, selfe-conceited, hypocriticall Pharisee)

.47.8.

lk, 12. 19.

k, 18. 11.

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19

see) that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

In Particular

In particular

I. For carelesnesse. Sloath and negligence whether in Pastors, or people. His watchmen are blind (saith Esay) they are all ignorant: they are all dumbe dogs, they cannot barke, sleeping, lying downe, loving to slumber. Their baker sleepeth all the night, saith Hosea. But while men slept (saith our Saviour) his enemy came, and sowed tares among the wheate, and went his way. How long wilt thou sleepe, O sluggard? (saith the Wise man) when wilt thou arise out of thy sleepe?

I.

Isa. 56. 10.

Hos. 7. 6.

Mat. 13. 25.

Prov. 6. 9.

2. For whoredome or uncleannesse. Come (saith Lots eldest daughter unto her sister) Let us make our father drinke wine, and we will lye (or sleepe) with him, that we may preserve seed of our father.

2.

Gen. 19. 37.

The effects of sinne.

The effects of sinne.

1. On

Alarm

I.

Eph. 4. 19.

1. On the Soule (even in this life) a spirituall lethargie or deadnesse of heart by the custome of sinne, when as the heart is made past feeling, and altogether senselesse, through continuance, therein. Whereof *Isaiah*, For the Lord hath poured out upon you the spirit of deepe sleepe, and hath closed your eyes.

2.

Psal. 76. 5.

Psal. 13. 3.

Jer. 51. 39.

2. Perpetuall and irrevocable destruction, whereof the Psalmist, The stout-hearted are spoyled, they have slept their sleepe. And againe, lighten mine eyes, lest I sleepe the sleepe of death. So the Lord by *Jeremiah*, In their heat I will make their feasts, and I will make them drunken, that they may rejoyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

the godly

and ungodly

jointly con-

sidered.

Jointly, in respect both of the godly and ungodly, either death being by sleepe significantly expressed.

King. 2. 10

The godlies, as *David* slept with

with his fathers. Our friend Ioh. 11. 11.
 Lazarus sleepeth, and the Mat. 27. 52.
 graves were opened, and many
 bodies of saints which slept a-
 rose. The ungodlies, as Iero- 1 King. 14. 20
 boam slept with his fathers. A- 1 King. 15. 8
 biam slept with his fathers. Ba- 1 King. 16. 6.
 asba slept with his fathers, &c.

Quest. But as David of Ab- *Quest.*
 ner, (died Abner as a foole 2 Sam. 3. 33.
 dieth?) Is there no difference
 betweene those, and these, (the
 godly and the ungodly) in
 death?

Ans. In some respect there *Sol.*
 is no difference at all, according
 to that of Solomon; How dieth Eccles. 2. 16.
 the wise man? as the foole. But
 in others very great, according
 to that of the same Author. The Prov. 14. 32
 wicked is driven away in his
 wickednesse, but the righteous
 hath hope in his death.

Their agreement consisteth in
 these particulars.

1. Our beds represent our
 graves: the sheetes wherein
 wee lye our winding-sheetes,
 wherein

Wherein the
 death of the
 godly and
 wicked agree

1.

wherein wee shall bee wrapped. The *cloaths* that lye on us, the *clouds* of *earth* that shall bee cast upon us, when wee are laid in our graves, yea as they that are asleepe are for the time *voide* of care, and *insensible* either of *joy* or *paine*, neither being affected with the *miseries* of others to mourne with them, nor with their *prosperity* to rejoyce with them, but (having their eyes bound up from seeing, their eares from hearing, as their other senses from the execution of their severall functions) are wholly ignorant of things done about them, so is it with those that are dead. To
 Job 3. 12, 13. this purpose Job, *Why did the knees prevent me? or why the breasts that I should sucke? for now should I have lyen still, and beene quiet, I should have slept, then had I beene at rest.*
 Isa. 63. 16. And *Isaiah* tells us, that now *Abraham* is ignorant of us, and *Israel* doth not acknowledge

ledge us. Hence it is, that as a *Iob 7.2.*
servant earnestly desireth the
shadow, and as an hireling loo-
keth for the reward of his worke,
so not a few doe daily gape for
death, that thereby they may
bee freed from their troubles.

It is now enough, O Lord, (said *1 King. 19.4*
Elijah) take away my life, for
I am no better then my fathers.

Take I beseech thee my life *Jonah 4.3.*
from me (said Jonah) for it is
better for me to die, then to live.

And in those dayes (saith *Rev. 9.6.*

S. John, namely when unto the
locusts, that came out of the
bottomlesse pit, power was gi-
ven to torment those men
which have not the seale of
God on their foreheads) shall
men seeke death, and shall not
find it, and shall desire to die,
and death shall flye from them.

Agreeable hereunto is that of
Philos, who being asked what *Anton. &*
sleep was, answered, The i- *Max. ser. de*
mage of death, and rest of the *somno.*
senses; and that of Gorgias, *Ælian. lib. 2*
who

who being very aged, and feeling deadly sleepe or death to creepe on him, unto a friend, who asked him how hee did, answered, *Sleepe now beginneth to commend me unto his brother*, and that of Epaminondas who having slaine one of the watch whom hee found sleeping, thus justified his fact, *Such a one, as I found him* (saith he) *I have left him*. To this purpose is it, that of some sleepe and death are said to bee brethren or cousin-Germans, *Sleepe Deaths looking-glasse*, death a sleepe longer then usual, yea sleepe a kind of middle thing betweene death and life.

2. *Sleepe* as it is common to all men, and cannot bee driven away or avoided of any, how sparing soever, or well-spenders of time, so it is appointed unto him once to die: *Death passeth upon all men*, and what man is he that shall not see death?

3. *Sleepe*

tras. lib. 6.
ap. 8.

ustat. ad
om. Ibid.
errull. de a-
ma, Chrys.
l pop. ant.
mil. 5.
rist. lib. 19.
animal.

2.

eb. 9. 27.
om. 5. 12.

al. 89. 48.

3. *Sleepe*, though usually it commeth by degrees, as after labour, meat, wearinesse, watching, and the like; yet doth it often steale on men at unawares; So *death* though usually, and by course of nature it followeth sicknesse as the forerunner thereof, yet seazeth it often on men both good and bad on the very sudden. So did it on the man of God that came unto *Bethel*, so on *Ananias* and *Sapphira*, Then said God unto the rich man; Thou foole, this night shall thy soule be required of thee, when he had said unto his soule; Soule, thou hast much goods laid up for many yeares, take thine ease, eate, drinke, and be merry.

1 King. 13⁷

24.

Act. 5. 5. 10:1

Luk. 12. 19, 20.

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4. *Sleepe* is proper to the body, not the soule, (for even then are we to be awake in soule, when wee sleepe in body) so dieth man in respect of his body, not his soule. Though the body rests and dwells in the

4.

Corde vigiliamus, etiam cum corpore dormimus, Aug. de verb. dom. Ser. 22. Isa. 26. 19.

C

dust

Eccles. 12. 7.

*Anima quieti
nunquam suc-
cedit. Tertul.
de anima.*

Luk. 16. 22.

*Hist. Florent.
lib. 7.*

dust of the earth, yet doth not the soule so rest. The dust (that is the body) returneth to the earth, as it was, and the spirit returneth unto God, who gave it; yea, if the soule doe not now sleepe, whilst it is in the prison of the body, much lesse shall it, being freed therefrom. As the soules of the godly are carried into heaven, so are the soules of the ungodly into hell, either bodies in the meantime remaining in their graves. As *Cosimo* the Florentine to some Rebels that sent him word they slept not, answered, that hee beleevved the same, because their sleepe was taken from them. So may it be affirmed of mens soules, that as here they cannot sleepe, so hereafter they cannot die.

5.

5. Sleepe, though it bee of longer continuance with some, then with others, yet lasteth it not alwayes with any; even the sluggard being at the length awaked,

awaked, or awaking there-
 from, so *death* must at the last
 restore her dead, how long so-
 ever they have been under the
 power, and in the possession
 thereof, *For the trumpet shall* 1 Cor. 15.5
sound (saith the Apostle) and
the dead shall be raised incor-
ruptible, and we shall be chan-
ged. Agreeable hereunto is that
 of S. Iohn; *And the sea gave* Rev. 20.13
up the dead which were in it,
and death and hell delivered
up the dead which were in
them.

The difference between them Wherin th
 in these. differ.

I. Though such as are asleepe I.
 may or shall awake, yet doth
 not their awaking prove alike
 comfortable (for *Pharaohs*
Butler was restored, and his
Baker hanged, according to
Iosephs interpretation of their
 dreames.) So both the ungod-
 ly and the godly die, yet doth
 not eithers death prove advan-
 tagious. *The houre is coming* Ioh. 5.28.

in the which all that are in the graves shall heare the voyce of the Sonne of man, and shall come forth, they that have done good unto the resurrection of life, and they that have done evill unto the resurrection of damnation, Saith our Saviour himselfe; All the ten virgins which slumbered (as well the wise as the foolish) arose, but the wise onely went in with the Bridegroomme unto the marriage, the others being excluded; Depart from me ye cursed, shall it be said unto the wicked on the day of judgement; but unto the godly, Come yee blessed of my Father. Unto these death is not as death (as having the sting thereof removed, which is sinne) but as a sweet sleep, unto those it is otherwise: even of fearfull things the most fearfull. Those lose, but these gaine thereby, a palace for a prison, rest for labour, liberty for bondage, God for men, the company

Mat. 25. 7.
5. 12.

Mat. 25. 34.

Cor. 15. 56.

θανάτος
ἵπτο ἐστὶν
λαχοίμη-
s. Chrys.
Hcb.
ἐλπίων φω-
ρῶν φοβε-
τάτων,
rist.

pany of Angels for the company of sinners, and finally, heaven for earth.

2. As sleepe proveth unto many fatall, wherein they die, and from which they never rise; so unto the ungodly the death of the body is a fore-runner of that second death, the death both of body and soule; under which they shall lye world without end. But it is not so unto Gods children. Thereby is put an end unto all their miseries, for *they rest from* Rev. 14. 13 *their labours, neither doe they hunger any more, or thirst any more, and all teares are wiped from their eyes.* Thereby are they freed from all sorts of Rom. 6. 7. *sinnes: (for hee that is dead is freed from sinne) thereby from the beeing of sinne: from the infection of sinne: from the guilt of sinne: from temptations unto sinne: from the authority, dominion, and rule of sinne: from the imputation of*
 C 3 *sinne:*

sinne: from the reward or dangerous effect and consequents of sinne, and that wholly, fully, perpetually. Thereby from all sorts of crosses. Thereby from all sorts of feares. Thereby from all sorts of cares; In a word, thereby freed from all sorts of evill, past, present, and to come. They lie downe in sure and certaine hope of resurrection to eternall life. Their bodies are sowne in corruption, but raised in incorruption, sowne in dishonour, but raised in glory; sowne in weaknesse, but raised in power; sowne naturall bodies, (as many goe heavily to bed) but raised spirituall bodies, when through the glorious beames of the Sunne of righteousness shining on them, they shall fully recollect both their spirits and strength, in all which respects that of Salomon may bee applyed unto them, that Their day of death is better, then the day wherein they were borne.

3. As

1. 57. 13

Cor. 15. 42
44.

3. As every one is not alike willing to sleepe, especially such as are unusually terrified by dreames; so neither are all alike willing to die. The godly wait for death : *All the dayes of my appointed time will I wait* (saith *Iob*) *till my change come*; yea, with the Apostle *desire to be dissolved, and to bee with Christ*, But the ungodly whose consciences tell them *that after death commeth judgement*, doe with *Fælix* tremble at the very mentioning thereof: yet (how loath soever to undergoe it, what paines or charges soever they are at, when they feele it or feare it approaching to remove it and put it off) doe most of them even willingly (as it were) through intemperancie, incontincie, carking cares, and such like courses bring it upon themselves.

4. As through sleepe they that are in misery are fitted and enabled

3.

Iob 7.14.

Job 14.14.

Phil. 1.23.

Heb. 9.27.

Act. 24.25.

4.

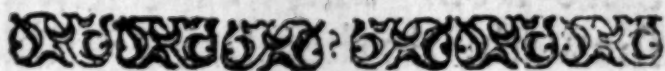
enabled to undergoe more misery, and they that are in a good condition become capable of more happinesse, so through death are the ungodly, as it were fitted for hell, the godly for heaven; those for unconceivable misery, these for unspeakable happinesse.

Sleepe how
taken in this
Treatise,

Take we it in this *Treatise* in its proper signification, but for such a *sleepe* as is altogether *unlawfull*, howsoever *ordinaire* and *common*, for then to *sleepe*, when wee ought to bee *swift to heare*, and then to bee *drowsie*, when it concernes us to be *most vigilant* (as at the *preaching* of the word, and *prayer*) who will not judge the same *unreasonable*, and so neither *lawfull* nor *warrantable*.

Be this then, this unreasonable, unlawfull, unwarrantable kind of *sleepe*, or rather *sleeeping evill* (*sleeping at Church*) this inordinate, ordinary bodily drowsinesse, I say, whereby

whereby the Word read or preached becommeth wholly ineffectuall, and no blessing from God, but rather an undoubted curse can bee expected thereupon, the *subject* of this *discourse*.



CHAP. II.

*How convenient and necessary
it is to handle this
Argument.*



N Either needs any to wonder that this should bee medled withall, or conceive him to have little to doe, unlesse to keepe himselfe awake, which busieth himselfe about such a sleepy subject. These with the like warrantable reasons will (questionlesse) justifie our proceeding.

Reasons.
shewing the
utility, and
necessity of
this Treatise.

I. Because *this* is by most no otherwise (if at all) medled withall, then by a bare cursory

C 5

speaking

I.

Alarm

speaking against it, and that not of set purpose, but occasionally upon the view of some one or other sleeping; yea, and that but in generall tearmes, which how fruitlesse and ineffectuall it proveth to reclaime any there-from daily experience sheweth. As therefore for the subduing of other vices, there must bee both Precept upon precept, and lyne upon lyne, so must there be for the subduing of this.

2. *Because there are so many which offend herein, and yet thinke, that either they have not at all, or but a little offended. Those standing upon their justification; These going about to excuse their practise. Such had need to bee wrought on, brought on, to see the greatnesse of this sinne, and that (as Lot of Zoar) they may not conceit, that it is but a little one. Before those must the evils hereof bee laid open,*

Reasons

Reasons dissuading from the same be propounded, as in like manner, their severall *objections* to the contrary, plainly and solidly dissolved.

3. Because there are so many, which being customarily addicted hereunto (yet exceedingly desirous and willing to leave the same) are notwithstanding wholly ignorant how to effect it. Those must be made acquainted as well with the *Causes* hereof, as *Remedies* how to be rid of the same.

3.

4. Because there are but a few, which doe truly take notice of the danger ensuing hereby, or consider the wrongs occasioned through the same. The ignorant therefore and careless are to be shewed, that hereby they wrong the blessed Trinitie, hereby are stumbling blocks unto others, which through their evill example in this kind prove no lesse wicked then themselves. Hereby the

Word

4.

Word becommeth ineffectuall, and the Ministers thereof discouraged: yea, that this is one maine cause, why they doe so long continue in their sinnes, to the grieve and hurt of their owne soules.

S.

5. *Bécause this sinne cannot be so well met withall by speaking against it, as by writing.* For if a Minister should in his Sermon, when an occasion is presented unto him (as when is there not?) inveigh against the same, hee might haply through weaknesse or want of memory forget himselfe, neither bee able againe without much adoe to come to his matter, or rather be forced by new objects of drowfinesse to renew his reproofes, and continually to goe on in that argument; yea, though there were no feare of such destruction, yet inas much as a Minister is not to nominate any of his auditors in particular. Neither haply (if

(if it were lawfull for him to name them) knoweth hee his Auditors by name, though hee should observe them to bee asleepe, his reproofes must bee generall, which (as in other things) who doth not almost put from himselfe, as if they did not at-all concerne him, or the Minister therein had no ayme at him? Our Saviour *Mat. 26. 23* having informed his Disciples in generall tearmes (not particularizing the name of any) that *one of them should betray* *Verse. 25* him; *Indas* thereupon (who indeed was (the villaine, the man aymed at) could say notwithstanding; *Is it I Master?* so doe too too many in the case we have in hand.

6. *Because there are no lawfull meanes* (who will judge this unlawfull?) *which Chri-* *Deut. 22* *stians are not to use for the good* *2, 3.* *one of another;* Yea, if the Lord require of us the manifestation of brotherly love, even
in

it be lawfull in the words of
Solomon to rowse up the slug- *Prov. 6. 9.*
 gard? *How long wilt thou sleep*
O sluggard? when wilt thou
arise out of thy sleepe? And
 will any judge this unlawfull?
 yea, should wee not thus ende-
 avour our selves according to
 our abilities to prevent, or to
 amend the same, we might as-
 well be truly reputed as justly
 punished for partaking with
 others in sinne, which (accor-
 ding to *S. Pauls* caveat) who *1 Tim. 5. 22.*
 is not bound carefully to a-
 voide?

7. Because, *this is a breach* *Canon 18.*
of one of our Church-Constitu-
tions, which requireth, that
None, either man, woman, or
child, of what calling soever
shall bee otherwise busied (in
time of Service or Sermon)
then in quiet attendance to
heare, marke and understand
that which is read, preached, or
ministred; And that They shall
not disturbe the Service or Ser-

mon by walking and talking, or any other way.

8.

8. Because as toward the
Exod. 35. 22. rearing up of the Tabernacle,

Verse 23.

Verse 24:

some brought bracelets, and earrings, and rings, and tablets, all jewels of gold, and the Rulers brought Onix-stones, and stones to be set for the Ephod, and for the brest-plate; So others brought goats haire, and red skinnes of rams, and badgers skinnes; neither of which were rejected, but the offerings of either accepted (yea, and our Saviour did more commend the poore widow, for her two mites which shee cast into the treasury, then the rich for their liberall offerings, inas-much as they out of their abundance cast into the offerings of God, but she of her penurie cast in all the living she had.) So if towards the encrease of the kingdome of Christ, and building up one another in our most holy faith; Some with the
Captaine

Lk. 21. 3.

Verse 4.

Captaine of the *Aramites* 1 King. 22:
meddled onely with the king of 32.

Israel, that is, great sinnes, as
swearing, adultery, murther,
and the like, (as someworthi-
ly and profitably have done)
or detect and confute heresies,
resolve cases of conscience;
set forth large commentaries on
the *Scriptures*, and handle con-
troversies (which are as gold,
silver, and precious stones) and
all to the singular good of Gods
people, why may not others
bring their goates haire? I
meane, discover and oppose,
even the pettiest offences. As
there must bee meat for men,
(of which kind are the *Fa-
thers*, *Councels*, *Schoole-men*,
large *Commentaries* on the
Scriptures, &c.) So must there
milke for babes, of which kind
are *Catechismes*, plaine *Ser-
mons*, *Prayer bookes*, books of
Meditations, and such like
short godly discourses, where-
of questionlesse no small bene-
fit

King. 4. 33.

fit daily ariseth, as their often
impressions cleerely witnesse.
Nay, even the greatest schol-
lers, and most learned men have
not thought their time ill be-
stowed in writing on such low
discourses (as *Salomon* spake
of the *hysope* that springeth out
of the wall) to the capacitie of
the meanest.



CHAP. III.

*Whence it is, that Church-
sleeping is so ordinary,
and usuall.*

THE causes hereof
(not to mention
Gods justice on the
contemners of his
Word, who for the
most part being come to
Church are cast into such a
deepe sleepe, that though they
have both eyes and eares, yet
(for the time) they are depri-
ved

ved of the use of either, nei-
ther seeing with the one, nor
hearing with the other, of
whom it may be said as of *Saul*
and his troupes, a deepe sleepe of *1 Sam. 26. 12*
God is upon them that they doe
not awake;) The causes I say
hereof may be reduced especi-
ally into these three;

The first arising from *Satan*. The causes of
The second arising from *our* Church-
selves. sleeping.

The third arising from *others*,
both *Preachers* and *people*.

Sect. I. *Satan*.

From *Satan*.

As *Dalilah* made *Sampson* *Indg. 16. 19*
sleepe on her lap to the losse as
well of his liberty, as life: so
doth *Satan* rocke us asleepe at
Church, that hee may leade us
captive at his pleasure, to the
utter and everlasting ruine both
of bodies, and soules. Hereof
tooke *Machetes* (of whom *Lorinus* in
Cassianus maketh mention) *Acta Apost.*
good notice, for observing his *pag. 591.*
fellow-

fellow. Monkes when hee began to speake unto them of heavenly things suddenly thereupon to fall asleepe, but when of other matters, to lend their attentive eares, hee informed them that *the same came of Satan*; yea, how many are there found, which if they had no mind nor inclination to sleepe a day or two before, will notwithstanding sleepe at Service and Sermon? whence commeth it to passe? assuredly from Satan who is ready and busie enough to besprinkle their temples with his spirituall *opium* of evill motions and suggestions, and having maliciously enclined them to drowfinesse, diligently rocketh the cradle, that they may sleepe the more soundly. This hee bringeth diversly to passe, as

Who bringeth to passe.

I.

1. By working with outward meanes occasioning sleepe, such as heat, weaknesse, griefe, long watching, and the like.

2. By

Church sleepers.

45

2. By keeping men and women in ignorance, or without the knowledge of the Word.

2.

3. By perswading, that the Preacher is not worth the hearing, and so that his words are not to be regarded, or that in his Sermons he venteth his owne spleene and malice.

3.

4. By propounding, that though the Minister should preach never so well, and they should give never so diligent heed thereunto, yet that it will be to no purpose, they being unable to conceive any thing by him delivered, which for the most part through his meanes in most proveth too too true.

4.

5. By working a generall dislike of the Word preached, in respect of its opposition unto those things, which are with most, in most request.

5.

6. By drawing the attention, and intention another way.

6.

Scct. 2. Of

Alarm

From our
selves in sundry
particulars.

Sect. 2. *Our selves.*

I.
Pro. 19. 15.

*Languido sumus ingenio,
& in somnum
ituro. Senec. de
Provid. cap. 5.*

1. *Through sloathfulnesse,* according to that of *Salomon*, *Slothfulnesse casteth into a deep sleepe*, which may bee no lesse appointed unto this, then unto any other. Hee that is sloathfull cannot but sleepe wheresoever he is. Neither the feare of danger, nor hope of reward will keepe him awake ; wee are all naturally of a very dull and drowfie disposition, by reason of that lumpish flesh of ours, that abideth much even in the best, by meanes whereof it commeth to passe, that wee doe often-times sleepe and flumber, be we never so carefull and diligent, much more being sloathfull. As it is with drowfie persons, if they sit still and doe nothing, they will soone fall asleepe, so if we give our selves over to slothfulnesse, wee shall soone be overtaken

taken with this dismall sleepe.

2. *Through carelesnesse, or want of attention*, when the mind is not set on its right object, the preaching and reading of the Word, but roveh on by-matters, neither are the eyes fixed on the Preacher, but walke hither and thither, then is it no wonder but that sleepe by degrees creepeth on. Therefore have we caveats and warnings propounded. *Hee that hath eares to heare, let him heare. Take heed how yee heare. Be swift to heare, and the like.* Rev. 2.7. Mar. 4.24. Jam. 1.19.

3. *Through intemperancie*; When the stomacke is full, how can the eyes bee but heavy? Thereby the senses are so oppressed, that during the same they cannot execute their office; and experience sheweth that wee doe oftener and more readily sleepe at Church in the afternoone, then in the forenoone. Yea, if this shutteth out

Eph. 5. 18.

2 Pet. 2. 5.

Gen. 9. 21.

2 Pet. 2. 8.

Gen. 19. 33,
34, &c.

Luk. 21. 34.

Eccles. 31. 20

out the Spirit, (according to that of the Apostle, and be not drunke with wine wherein is ex-
 cesse, but be filled with the Spi-
 rit) made Noah (a Preacher
 of righteousness) discover his
 nakednesse : occasioned just Lot
 (who dwelling among the
 Sodomites, in seeing and bea-
 ring vexed his righteous soule
 from day to day with their un-
 lawfull deeds) in beastly man-
 ner to abuse himselfe (by fil-
 thy incest) with those that
 came out of his owne loynes,
 and through the same the day of
 judgement shall take men at
 unawares (as is implied in that
 of our Saviour ; And take heed
 to your selves, lest at any time
 your hearts bee over-charged
 with surfetting and drunken-
 nesse, and cares of this life, and
 so that day come upon you una-
 wares.) How can it but in like
 manner occasion this ? Sound
 sleepe (saith the sonne of Si-
 rach) commeth of moderate
 eating,

Church-sleepers.

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eating, but this for the most part of immoderate.

4. Through hatred of the Preacher, when wee cannot abide him, as *Ahab* could not indure *Micajah*, when we are so affected towards him, as the *Jewes* towards *Paul* and *Stephen*, will wee attentively heare what he delivereth? Many indeed (even thus affected) afford the Preacher their bodily presence, but like images, having eyes, they see not, having eares, they heare not; or if they afford them their eyes and eares it is to a sinistrous end, even that they may have some ground or other from his carriage, or from what hee delivereth to bring him into trouble and molestation. *Psal. 115. 5.*

5. Through disesteeme of the Word read or preached. Too many thinke that there is no more wisdom therein, then their Teachers shew out of it, which in their conceit being

D very

Alarm

very small, or none at all, they neither watch thereat, nor thereunto. As no man cares for grace, but hee that knowes its worth; so none cares for the Word, but hee that hath it in high esteeme for its unspeakable excellencie. Those prize it above thousands of gold and silver, and unto them (as unto David, who meditated therein day and night) it is sweeter then the honey and the honeycombe. They that have drunke of this water of life, doe more and more thirst after it, and (as Peter being informed how necessarie it was that our Saviour should wash his feet, said unto him, Lord, not my feet onely, but also my hands and my head) rest not satisfied with sipping or tasting hereof, but long as it were (as David to drinke of the water of the well of Bethleem which is by the gate) even to be drunke therewith. Where this desire is, there is watchfulness,

Psal. 119. 72.

78. 148.

Psal. 19. 10.

Joh. 13. 8, 9.

2 Sam. 23. 15

fulnesse, where it is wanting;
drowfinesse.

6. *Through disobedience un-*
to the admonitions and reproofes
of the Word, when being ad-
monished of our drowfinesse,
wee notwithstanding doe not
amend, but rather grow worse
and worse, as the people in the
dayes of *Jeremie*; As for the *Ier. 44. 16.*
word which thou hast spoken to
us in the name of the Lord, wee
will not hearken unto thee:
When I say being againe and
againc admonished, wee not-
withstanding amend not, doe
we not as it were through our
obstinacie, put out the light that
wee may sleepe the more se-
curely?

7. *Through shamelesnes.* When
we become so impudent, that
though we be detected, noted,
pointed at, spoken of, spoken
against, spoken to, as common
sleepers at Church, and so con-
sequently contemners of the
Word; yea, and certainly in-
D 2 formed

formed, that thereby we make our selves as gazing stocks, or common objects of laughter, yet having as it were an whores forehead, wee are not ashamed, but doe the more goe on in the same. Of us may it be said; *The shew of their countenance doth witnesse against them, and they declare their sinne as Sodome, they hide it not; Yea, (as drowfie sluggards which love to sleep) how loath are we, how unwilling to be awaked? how froward? how angry when wee are awaked.*

Isa. 3⁹.

8.

8. Through inconsideratnesse, or want of consideration, as well of the excellencie of the Word, and necessity of hearing the same, as of our owne pronenesse unto drowfinesse: Satans endeavours to lull us asleepe, and our owne weaknesse to resist the same; Were wee affected with those, wee could not but bee more watchfull,

9. Through

9. *Through the want of Gods feare. As Abraham unto A-* Gen. 20. 11.
bimelech (enquiring of him,
why hee had said of Sarah, that
shee was his sister) because I
thought, surely the feare of
God is not in this place, and
they will slay me for my wives
sake. So may wee of Church-
sleepers, that wanting Gods
feare, they will make no con-
science of sinne. Yea, as Da- Psal. 36. 1, 2,
vid layeth downe the want of 3, 4.
Gods feare to be the ground of
the ungodlies, ungodly both
workes, words, and thoughts,
so may wee no lesse confidently
affirme, that it is the ground of
this wickednesse, and as Salo-
mon, The feare of the Lord is Prov. 1. 7.
the beginning of knowledge, so
wee, The want of it, is the be- Indg. 16. 20.
ginning of this particular fol-
lie. Sampson not being afraid
of the Philistims, slept to the
destruction of his body, as too
too many being voide of Gods
feare sleepe at Church, to the
D 3 destruction

10.

destruction both of soule and body.

10. *Through custome and willingnesse.* For when being come to Church, and no sooner set, but wee set our selves to sleepe (so with the dogge returning to our vomite) holding downe our heads, and leaning them on our elbowes, as on pillowes, pulling our hats over our eyes lest wee should see (an unreverent thing in Gods house) and stopping our cares as it were, lest the noise or voyce of the Preacher should awake us, or hinder us from our sleepe, doe not wee willingly bring the same upon us? and doth not this willingnesse occasion the same?

Sect. 3. Others.

From Preachers.

Preachers.

1.

1. When they doe not at any time, or upon any occasion reprove this sinne, or dissuade their

Church-sleepers.

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their Auditors from the same.

2. When they take no paines in their ministrie, neither study to any purpose, for what they doe deliver.

2.

3. When they doe either preach their owne inventions, mens traditions, or lies and errors in the name of the Lord.

3.

Ezek. 22. 28

4. When they doe not sute and fit their doctrine to the capacitie of their hearers.

4.

5. When they doe not what in them lyes to bring their people unto a love and liking of the word.

5.

6. When they continue too long in their Sermons.

6.

7. When they lead a scandalous life, walke inordinatly, and their conversation is such as becommeth not the Gospel of Christ, like unto those of whom the Prophet makes mention.

7.

His watchmen are blinde : they are all ignorant : they are all dumbe dogs, they cannot barke, sleeping, lying downe, loving to

Isa. 56. 1

D 4 slumber

slumber, yea they are greedy dogges which can never have enough, and they are shepheards which cannot understand; they all looke to their owne way, every one for gaine from his quarter, &c. and of whom the Apostle; All seeke their owne, not the things which are Iesus Christs. And againe, many walke of whom I have told you often, and now tell you even weeping, that they are the enemies of the crosse of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. Through the sinne of Eli his sonnes men abhorred the sacrifice of the Lord; So by reason of the carriage of such Pastors, their ministry becommeth odious and loathsome, and not a few (even of the best) sleepe thereat.

hil. 2. 21.

hil. 3. 12.

rsc. 19.

am. 2. 17.

in people
gh
mission.

People, both by doing and leaving undone.

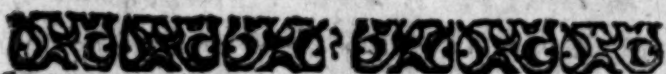
Doing, namely by giving them

themselves over hereunto, whereby they become stumbling-blocks unto others, inviting them as it were to follow their course, and as readily to embrace sleepe as themselves doe.

Leaving undone; namely to **Omission,** awake those, whom they shall observe to be asleepe. Hereby doe they wrong both themselves and them that sleepe; as who by letting them alone communicate with them in their sinne, and so shall bee punished for their sleeping, they themselves in the meane time being awake.



D 5 CHAR.



CHAP. III.

Reasons dissuading from
Church-sleeping, they are of
divers sorts, and may be re-
duced into these
eleven.

The 1. may be taken from God.

The 2. from The word of God.

The 3. from The Preacher.

The 4. from The Congrega-
tion.

The 5. from The place of mee-
ting.

The 6. from The end of com-
ming.

The 7. from The time.

The 8. from Satan.

The 9. from Our selves.

The 10. from Sleepe.

The 11. from Sleepers at
Church.

Arguments
against
Church-
sleeping
from

SECT. I.

Se&. 1. God: The { Father.
 Sonne. God,
 Holy Ghost.

1. In respect of his absolute
 precept and command to attend,
 and give care unto his Word;
Hear instruction, and be wise, Prov. 8. 33.
and refuse it not. Keepe thy Eccles. 5. 1.
foot when thou goest to the house
of God, and be more ready to
heare, then to give the sacrifice
of fooles. Hee that hath eares Math. 11. 1.
to heare, let him heare, let eve- Iam. 1. 19.
ry man be swift to heare.

2. In respect of the gracious
 promises which hee hath made
 unto them which are hearers
 indeed. *Blessed is the man that* Pro. 8. 34.
heareth me. The care that hea- Pro. 15. 31.
reth the reproofe of life abideth Ioh. 5. 24.
among the wise. Hee that hea-
reth my Word, and beleeveth on
him that sent me, hath everla-
sting life, and shall not come
into condemnation, but is passed
from death unto life. He that is Ioh. 8. 47.
of God heareth Gods word.

3. In

3.

3. In respect of his *presence* about us, and with us, the knowledge which hee hath of us, and notice which hee taketh (though of us unperceived), whether wee wake or sleepe.

rov. 5. 21.

The wayes of a man are before the eyes of the Lord (saith the wise man) and he pondereth all his paths; Yea, not his wayes alone (those which are most conspicuous) but the secret motions of the mind, and the inward intentions of his heart, they are all naked and opened (as the inwards of a beast that is cut up, and quartered, as the originall word signifieth) unto the eyes of him, with whom we have to doe. And is God present in the Church so fearfull and glorious a majestic, of so sharpe sight, and deepe understanding, who dares sleepe at Church? As

ro. 5. 20. 21

hereby *Salomon* disswadeth from lewd and licentious cour-

234. 21. 22

ses, and hereby *Elihu* deterreth men

men from wicked practises, so by the same may wee be withdrawn from Church-sleeping.

4. In respect that it is God which speaketh unto us in his Word. So thought the Thessalonians; When yee received the word of God, which ye heard of us (saith S. Paul) yee received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that beleewe. Would a subject sleepe in the presence of his Prince, advising him for his good: threatening him for some evill committed by him: offering him preferment for the performance of this or that noble enterprize, and the like? hee would not. Care, feare, hope, joy, would keepe him awake. And will any sleepe, whilst God offereth, promiseth, rewardeth, threateneth, instructeth, and the like? When Samuel was instructed by Eli, that it was the Lord.

4.

1 Thes. 2. 13

1 Sam. 3. 9.

Lord which spake to him, sleepe did then depart from his eyes; So should not we sleepe, if we would but perswade our selves of Gods presence.

5.

Rom. 15.4.

2 Tim. 3.16.

Cor. 3.6.

A. 20.9.

2. 6. 10.

5. In respect of his power, not onely to *blesse* his Word that it may bee profitable unto us, for comfort, for doctrine, for reproofe, for correction, and for instruction in righteousness (whereof out of his love towards us, and willingness to doe us good, hee is most desirous, and without whose blessing, though *Paul* plant, and *Apollos* water,) it bringeth not increase, but in *justice*, to inflict grievous judgements on them which doe not, or wil not heare, judgements I say, both corporall, as on *Eutichus*, and spirituall, as on the contemners of *wisdome*, Prov. I. 24, 25, &c. And those obstinate ones, of whom the Lord speaketh to his Prophet; *Make the heart of this people* fat, and make their eares

eyes heavy, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their heart, and convert, and be healed.

SECT. 2. *The Word of God.*

The Word
its

I. In respect of its dignitie, which is from the *Author* thereof: the *Nature* thereof: the *Matter* therein contained, together with the *Antiquity* and *perpetuity* of the same, may be cleerely evidenced.

I.
Dignity evidenced by it

The *Author* thereof, God, *Author*, which is therefore tearmed

Gods wayes: the *speach* of Gods *Psalm*, 25. 5.

glory: the *breath* of Gods & 29. 9.

mouth: Gods *paths*: the *dew* & 33. 6.

of the *Lord*: the *wisdome* of *Isaiah*, 2. 3.

God: the *sword* of the *Spirit*. & 26. 19.

As hee spake of old by the *Luke*, 11. 49.

mouth of his holy *Prophets*, *Hebrews*, 4. 12.

which have beene since the *Luke*, 1. 70.

world began; So doth hee now

speake by his *Ministers*, whom

as.

Alarm

as his *Ambassadors*, hee hath raised up in their roomes.

The nature thereof.

The *Nature* thereof, both as it is in it selfe, and as it is unto us.

As it is in it selfe.

Psal. 119. 7.

Psal. 119. 160

As it is in it selfe, it is perfect, eternall, immortall, most pure and precious. A most true, right, certaine, infallible, simple, faithfull, absolute, sincere, unspotted, and undeniable Word, alwayes constant, one and the same for ever, wherein there is no errour, no falshood; no defect, no imperfection.

As it is unto

As it is unto us. It is wine to comfort us; bread to feed us: drinke to quench our thirst: fire to purge us: an hammer to beate upon our hardned hearts: a staffe to uphold us: a treasure to enrich us: a lanthorne to direct us: a guide to conduct us: a weapon to defend us: seed to beget us: meate for men: milke for babes. Yea, as the Sunne is to the world, so is it to us, the light of our lives, and the

the life of our soules.

The *Matter* therein contain-
ed, such as may give content
unto all, the same so farre ex-
ceeding all other subjects, as
the Creator (whose workes
and will it principally setteth
forth) doth the creatures. It
revealeth unto us the blessed
Trinitie. It maketh knowne
unto us *Christ*, and him *cruci-*
fied. It pointeth out unto us the
vertue of his *death* and *resur-*
rection. It setteth forth the *ex-*
cellencies of a *better life*, which
for the *present* are *wholly* hid
from the *ungodly*, and but in
part revealed unto the *godly*.
Doth any loath it for its plain-
nesse? It is *milke for babes*:
It is *pleasant*, affording unto
each Christian heart more
sweetnesse then is in the honey,
and the honey combe. It is *up-*
right, as being voide of errour.
It is *a word of truth*, pure
wheat without chaffe: pure
gold without drosse. It is *a*
word

The matter
therein con-
tained.

Alarm

Eccles, 11. 10

word of wisdom, whereby alone we become wise. It is *as a goad*, whereby being pricked, whilst wee sleepe in sinne, wee doe thereupon awake. It is *as a naile*, whereby indeed wee are fastened and confirmed. Is any delighted with *history*, *prophecies*, *parables*, *lawes*, *morall*, *judiciall*, and *Ceremoniall*, *Geographie*, *Cosmographie*, *Astronomie*, *Arithmeticke*, *Logicke*, *Rhetoricke*, *Musicke*, and whatsoever else? Yea, who so longeth after *newes*, from heaven aboue, from the earth beneath, from the waters which are under the earth; *Newes* of *war*, *peace*, *plenty*, *famine*, and the like. Hereby may hee in each receive satisfaction.

Reuer. Clavis Script.

The Antiquity and perpetuity thereof.

The *Antiquitie* and *perpetuitie* thereof. As it yet continueth, so hath it done, even from the very beginning, and even the Word written is more ancient, of greater antiquity, then all other writings now extant in the world. 2. In

2. In respect of its necessitie, which may appeare by considering ; first the estate wherein we are. 2. The estate wherein we should be. 3. The estate of such as are altogether deprived thereof.

The estate wherein naturally we are, dead in trespasses and sinne ; wanderers from God : preyes unto the divell, poore and blind, unregenerate : polluted with sinne both in soule and body : stony-hearted ; unfruitfull and barren, guilty of death and damnation, &c. It is not then needfull ? a trumpet to awake us : a guide to conduct us : a buckler to shield us : a treasure to enrich us : eye-salve to anoint us : seed to beget us : a fountaine to wash us : raine, both to mollifie us, and make us fruitfull.

The estate wherein we should be, Alive unto God : the soul-diers and servants of Christ : temples of the holy Ghost : fruitfull in good workes, and the

2. Necessity, from

The estate wherein we are, 1

The estate wherein we should be, 2

Alarm

the like : and hereunto doe we
attaine through Gods word.

The estate
of such as are
without it.

*The estate of such as are al-
together deprived thereof, wret-
ched and miserable. No judge-
ment greater then famine, no
famine so grievous, as this of
the Word.*

3.
mos 8. 12,
sutility ap-
earing by

3. In respect of its *utilitie*,
which may appeare, 1. By the
similitudes whereby it is ex-
pressed. 2. By the effects which
are thereby produced. 3. By
the duties which are thereto of
us required. 4. By the meanes
which for the suppressing and
hindering thereof have beene
at all times by Satan and his in-
struments used.

ailitudes,

*The similitudes whereby it is
expressed are divers, as Manna,
bread, water, light, a rod of
strength, wine, fire, silver, a pre-
cious stone, a new garment, a
banner, a sharp sword, a glasse,
a staffe, &c. This being no lesse
(or rather much more) profi-
table for the soule then those
(and*

(and the like) for the body.

The effects which are thereby effects.
produced, are such as concerne
either this, or the life to come.

This. It cleanseth us. It inligh-
teneth us. It regenerateth us.

It changeth us. It makes us

fruitfull. It maketh us wise to

Salvation. It gladdeth our

hearts with spirituall joy. It

begetteth faith in us. Wee are

hereby informed of the duties

which wee owe one towards

another. It tells the Magistrate

how hee should rule, who else

might be either too severe, or

too milde. As *Macbetes* ap-

pealed from *Philip* asleepe (for

whilst his cause was pleading

he was asleepe) to *Philip* a-

wake, so sendeth it them from

their ungodly government, un-

to that which is lawfull. It tels

Judges, that with *Festus* they

must not looke for bribes. It

tels *Subjects*, that with *Sheba*,

they must not be rebellious. It

tels *husbands*, that they must

love

Eras. apoph.
lib. 4.

Act. 24. 26.

2 Sam. 20.

Col. 3. 19.

Tim. 4. 2.

Thef. 4. 6.]

Eccl. de fat.

love their wives, and not be bitter to them. It tells wives that they must not be taunting Peninnas, painted Jezebels, who-rish Dalilaes, scolding Zipporas. It informes Ministers to be instant (in preaching the Word) in season, and out of season. It tells Lawyers, how and for whom they are to plead : It directs the Merchant and tradesman, how to buy and sell, &c. Now if it were not for the Word, would any of those performe their duties ? nay, by it (as Socrates from his naturall constitution by the study of Philosophie) they are bettered both in their judgement and practise. Through it doethe covetous forsake their Mammon ; the drunkard his wine ; the adulterer his lust, which (till it thus worke) are unto them no lesse precious then their lives. Would Herod have heard Iohn Baptist, and Eli his sonnes their Father, either

Church-sleepers.

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ther might have learned their duty; and escaped the judgments which befell them. By hearing this and watching hereat we are blessed; hereby are saved from hell, and hereby avoide temptations. If hereat we be informed of the malice of Gods enemies, shall we not hereupon profit the Church by calling upon God, in the words of the Psalmist, *Awake, why sleepest thou O Lord? arise, cast us not off for ever.* And as when *Ahasuerus* could not sleepe, hee had his *Chronicles* brought unto him, and thereupon came to know what *Mordecai* had done for him, so if wee would awake at the reading and preaching of the Word, we should heare what deliverance the Lord hath wrought for our poore soules. *The life to come. The Word must judge us.*

Rev. 16. 15.

Luk. 16. 29.

Mat. 26. 41.

Psal. 44. 23.

Ester 6. 31

Joh. 12. 48.

The Duties required of us.
To write it in the tables of our heart.

The duties
 required of
 us

Alarm

in respect of
it.

Prov. 3.3.

Prov. 7.2.

Col. 3.16:

Iam. 1.19.21

heart. To keepe it as the apple of our eye. To let it dwell in us plenteously. To bee swift to heare. To have it ingrafted in us, and receive it with meeknesse; Yea, not onely to be hearers, but doers thereof, prizing it above Rubies, and accounting it sweeter then the honey and the honey combe, even as the words of eternall life. The opposition which by Satan and his instruments hath beene made against the same from time to time. Some have beene brought to dislike it, others not to believe it, others to fall from the hearing of it, others to deprave it, by mangling, mingling, perverting and misapplying the same. Others to prohibite the reading and hearing thereof, and diverse the like, which might particularly be instanced. Every of which implieth the utilitie of the same.

Sect. 3. The

Church-sleepers.

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Sect. 3. The Preacher.

The Preacher.

1. Because at his peoples sleeping hee cannot choofe but be much *discouraged*.

1.

2. Because hereby he cannot but be much *disturbed*.

2.

3. Because such carriage argueth their *contempt* of him.

3.

4. Because thus hee should lose his *paines*, as if one should preach to a *deafe* man, or wash an *Ethiopian*.

4.

5. Because hee is in Gods *steed*, as his *ambassador*, and 2 Cor. 5. 20. who bringeth the *glad tydings* of *salvation*, whom if we shall not heare, we heare not Christ himselfe, they being *Wisdomes* his *maidens*. Rom. 10. 15.

5.

Sect. 4. The Congregation.

The Congregation.

1. Because the *best* are hereby *offended*, and their *attentions* hindered.

1.

2. Because hereupon the *ignorants*

2.

Alarm

1 Cor. 8.9.

norant either come not to Church, or if they come, sleight the Word, as not worth the hearing. Yea, as those which did eat in *Idols* temples, occasioned others also there to eate by their example, and as the very sight of those that yawne, is wont to set others on yawning; so the very sight of others sleeping, may make a man sleepe, that were otherwise wakefull, much more shall one slothfull man infect another, and therather, because wee are prone enough of our selves to take infection without helpe, our inbred and inward corruption being as flaxe, easie enough by the least sparkle to bee set on fire.

The place of meeting. Sect. 5. *The place of meeting.*

1. It is *Bethel*, Gods house. As *Jacob* when hee had the vision of the ladder, could say, *Gen. 28.17. how dreadful is this place?*

This unto

Church-sleepers.

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This is none other but the house of God; and this is the gate of heaven. So (the Lord being here present in his owne ordinances) are we to conceive of this.

2. It is as *Bethesda*, where the blind, lame, paralyticke, and such other foule-diseased creatures may have comfort; and are not wee such? Wee thinke wee see, but wee are indeed blind; thinke wee know, but doe not indeed understand. 2.1
Joh. 5.3.

3. It is a *store-house* of all needfull commodities. Here are Gods stewards, his almoners, his *Physitians*? lackest thou meat, drinke, money, raiment, or whatsoever else? here is for thee. Ho! every one that thirsteth, come; and who so hungereth, come, &c. 3.
Jsa. 55.1.

4. It is as *Athens*, where newes were to bee heard; and *Ephesus* where shewes were to be seene. What newes? that unto us a child is borne; that 4.
Isa. 9.6.

2 Cor. 5. 18. *hee is the propitiation for our finnes; that God is reconciled unto us through Christ, &c.*

2 Pet. 5. 5. *What shewes? God resisting the proud, but giving grace unto the humble. God breaking the hornes of the ungodly. Little David, vanquishing great Goliath, with store both of Comedies and Tragedies.*

The end of
comming.

Sect. 6. The end of comming.

Not to gaze, laugh, chide, prate, neither yet to sleepe, as once one who had not slept wel the night before, and in the morning hearing the bell toll to Church, willed her maid to make ready, for shee would goe to Church to take a nap, but to heare, pray, and sing, and why then wilt thou sleepe? Thou must rouse up thy selfe, till which time thou must often heare, rise and pray, and heare, and sing.

Luk. 21. 38.
& 22. 46.

Sect. 7.

Sect. 7. The Time.

The Time.

1. It is time now to awake.

1.

As when the Sunne shines wee
are to make hay, and wee must
strike whilst the iron is hot.

Rom. 13. 11.

The Pismire followes her busi-
nesse in the Summer, and pre-
pareth meat for Winter.

Prov. 10. 5.

2. It is Gods harvest; Now
he that sleepeth in harvest is a
sonne that causeth shame.

2.

3. They that sleepe, sleepe in
the night, and the night com-
meth wherein no man can
worke.

3.

1 Thes. 5. 5.

4. The time is but short, could
ye not watch with mee one
houre?

4.

Mat. 24. 42.

5. Wee must give an account
for the same; and at what houre
wee shall bee called to an ac-
count wee know not. It is re-
quired of us to number our
dayes, which assuredly whilst
we sleepe we cannot doe.

5.

Psal. 90. 12

6. No time but should be well

6.

E 3

spent;

Hist. of the
Church.

Spent; how much more this? *Titus* conceived that he had lost that day, wherein hee had not done some good, and so dost thou the profit which commeth of the Word, by sleeping thereat.

atan.

Sect. 8. Satan.

I.

2. 5. 27.

us. apophth.

et. 5. 3.

Jugulenz
ines, &c.
at. lib. 1.
ft. 2.

I. He and our other enemies, the world without, and the flesh within (as *Israel's* enemies) sleepe not. *Philip* said, he might safely sleepe, for *Antipater* was awake; but we contrarily, must awake, for the diuell (an *Anti-pater* indeed) is not asleepe. Bee sober and watch (saith the Apostle) for your adversary the diuell, goeth about continually, like a rearing Lyon, seeking whom he may deuoure. Shall men watch (saith the heathen man) to slay and destroy others, and wilt not thou watch to save thy selfe? So say I, shall Satan bee more vigilant to doe us a shrewd turne, or a mischief,

mischiefe, then we in watching to keepe our selves safe from his malice? Those that would tame Deere, keepe them from sleepe, but the divell to make us wilde, sets us to sleepe. As hee watcheth continually to assault us, especially when wee are at Church, wee must then especially awake to resist him. Simile?

2. Not any thing doth hee more endeavour to hinder, then our hearing the Word, as who knoweth well, what harne would ensue, if he could herein prevaile, even that grace should decrease, and sinne increase. This doth hee labour both by himselfe and by his instruments. *As a kingdome* Mar. 3. 24. *divided cannot stand*; So could he divide us from the Word, we were undone.

3. He is a theefe; The Scribes and Pharisees set a watch, lest Christ should be stollen, and so must we, lest being asleepe all goodnesse bee taken from us: 3. Mat. 27. 66.

H
Mat. 28. 13.
15.

Judg. 16. 20.

and as the Souldiers, of Christ, though untruly, *whilst we slept his disciples came and stole him away.* Wee may say truly, whilst we have slept, the divell came and deprived us of much good; yea, as whilst *Sampson* was asleepe his strength was gone, which to his unspeakable misery he quickly felt being awake, so through thy Church-sleeping hast thou not experimentally found decay of spirituall strength?

4.
Math. 13. 25.

4. The divell is the *envious man*, who soweth tares whilst we are asleepe.

Our selves.

Sect. 9. *Our selves.*

I.

1. *Our Religion and honestie will be called into question; yea, hereupon shal we be suspected (and that not without cause) that wee did spend the night before in riot, wantonnesse, or doing some other mischief.*

2.

Thes. 5. 5.

2. *Our profession. Wee are of the day, and they that sleepe, sleepe in the night. In this regard,*

gard, as unto Peter, Simon sleepest thou: So may it bee unto us. It is unseemly that the Sun should at any time find us asleepe, but much more at Church.

3. The thankfulness which we owe unto God for our bodily rest. God gives us quiet rest and sleepe (whereas others haply have it but seldome, and therein are much terrified by dreames) and should wee not then employ on God the whole man, when wee come to his house.

3.
Eccles. 8.16.
Prov. 3.28.
Iob 7.4.14.

4. The uncertainty of our death. Watch therefore (saith our Saviour againe and againe) for you know not in what houre your master will come. So Peter, The end of all things is at hand, bee sober therefore and watch unto prayer. Though we be neither weake, nor sicke, nor old, yet may death seize on us, and our Sunne may even set at noone. How many have

4.
Mat. 24.42.
1. Pet. 4.7.

risen well in the morning that never went to bed againe? Some have died whilst they were preaching the Word; Some in hearing the same; why may not others in sleeping thereat? and that in justice, but who would willingly so die? Didst thou thinke that when thou settest thy selfe to sleepe at Church, thou shouldst never sleep more, thou shouldst die upon the doing thereof, and be presently called to give an account, and make answer to God for it, wouldst thou so doe? wouldst thou that thy master should find thee thus doing? thou wouldst not. If thou lookst not to it, who can tell but that thou maist be taken away in this act of iniquitie? oh that they were wise, that they understood this, that they would consider their latter end!

1st. 13:36.

Dent. 32:29.

5.

5. Our ignorance in points of Christianity, and of such things

as

as tend unto our soules salvation. How few are there which 1 Cor. 14.20. are indeed men and women of knowledge, or rather are not children in understanding? unto how many is not the Scripture, as a booke sealed up? who is Isa. 29.11. able to tell the meaning almost of any place of Scripture? how many take such things literally, which are to be understood figuratively, and such things figuratively, which are literally to be taken? where is the fault? when by the Word they might receive instruction, and *wisdomes maidens* are offering them understanding, they are asleepe.

6. *Wee watch about our callings*, and in respect of temporall busineses, Captaines, Mariners, Souldiers, Shepheards, &c. watch in their places, and servants must not sleepe when their Masters speake to them.

Non principem solidam dormire non solum. Eras. chil. Luc. 2.8.

7. *Wee would bee angry, if when wee speake, others would not*

7.

not heare us, or sleepe there-
at.

8.

8. *Wee can wake, if a tale be told us.* Wee sleepe not, when we are informed of our worldly busineses, we sleepe not, if one tell us of some great estate befallen us, or some great good procured for us, as pardon being rebels, riches being poore, happinesse being miserable, and the like; every of which the Scripture revealeth unto us.

9.

Prov. 4. 16.

9. *Our care to doe good.* The wicked sleepe not before they have done some mischiefe, neither should we before we have done some good, which wee doe not, if with *Lydia*, wee attend not on the things delivered.

Act. 16. 14.

Sleepe.

Sect. 10. Sleepe.

*Quantum ad
debitum con-
sueti profectus,
nihil ita de-
perit de vita*

It is a Publican, A Culler,
or rather devourer of time, it
neither doth any part of time
waste to lesse purpose, then
that.

Church-sleepers.

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that which is spent in sleepe, *nostra, quā*
and what then is to bee thought *quod somne*
of that, which is spent in *deputatur.*
sleepe at Church? *Bernard.*

Sect. II. Sleepers.

Sleepers:

1. Such as are given hereto
to are of bad report.

1.

1 Thes. 5

2. Such as will not hearken
are given over.

2.

Psal. 81.

3. Their prayer is abomina-
tion.

3.

Pro. 28

4. Doing the worke of the
Lord negligently they are ac-
cursed.

4.

Ier: 48.

5. They are in danger of Gods
judgements, and so continuing
shall not escape them. What
befell Noah, Sisera, Sampson,
being asleepe, who knoweth
not? Theirs might bee lawfull
after a sort, yet were then met
withall, but how much more
this, being wholly unlawfull?
The mother being asleepe, had
her live child taken away, and
a dead child put in the roome,

5

1 Ki

16

Alarm

1. 8. 24.

If thou beest not Watchfull, instead of a living, thou maist bee possessed of a dead heart. As the *Disciples* unto *Christ* being asleepe, *Master wee perish*; so may it unto us thus sleeping, if thou doest not awake, thou perishest, there being prepared (as once one which crying *fire*, *fire*, and being demanded where, answered in hell for sleepers at Church.) Prepared (I say) for such, fearefull judgements.

6. They are for the present as dead.

15. 5. 7. They are as Images, having cares, but not hearing therewith.

8. They lose the comfort or admonition intended for them.

11. 18. 9. They shall be cloathed with rags. As hee that loveth sleepe commeth to poverty; So he that loveth to sleepe at Church cannot but bee poore in grace, and seeing the abundance of the rich will not suffer him to sleepe, thy
sleepe

leepe bewrayes thy povertie.

10. They receive no benefit by the Word preached, the same being unto them wholly unfruitfull.



CHAP. V.

Objections for Church-sleeping answered.

They are of divers sorts, (some justifying it, others extenuating it, others translating the fault thereof on others) all which may bee reduced into these five;

Whereof the 1. may be taken *Objections* from *The sinne it selfe.*

The 2. from *The person committing it.*

The 3. from *The Preacher.*

The 4. from *The matter delivered.*

The 5. *The persons reproving it.*

Sect. 1. The

From the sin
itselfe.

I.

A.

I.

Ier. 4. 14.

Isa. 3. 16.

15 Iat. 12. 36.

21.

18

2.

uttra carat

pidem non

, sed sape

12 dendo.

Sect. 1. The sinne is selfe.

I. *It is no great sinne.* It is at the most but one of the little ones, and so not worth the regarding. A. I. If it bee a sinne, it is to be avoided, how small soever in it selfe? How small soever in comparison of other sinnes. The Lord taketh notice even of vaine *thoughts*, disdainfull and proud *lookes*, wanton *eyes*, walking with stretched-forth *necks*, and such other unseemly *gestures*, and of every idle word that men shall speake, they shall give an account on the day of judgement; how much more then taketh he notice of this sinne? How much more shall wee be called to an account for the same? 2. Even small sinnes continued in, and unrepented of, becomming at the length sinnes of custome are most dangerous. A drop of water by falling

falling on the hardest stone maketh it at the length hollow, and the smallest sinne continued in, doth at the length no lesse wound the conscience then the greatest; yea, *those which at the length prove hainous crimes, were but* (as we may so speake) *pettie offences.* Did not Mariners daily pumpe out the water, that by little and little (unperceived) entereth the ship, it would be thereby no lesse endangered, then by some sudden great leake; so did not Gods children daily mortifie their smallest corruptions, they could not but at one time or other, make shipwracke of Faith and of a good conscience. 3. It is even in it selfe a great sinne, and in like manner the cause of others, as hath beene already shewed. 4. Gods children make conscience even of their smallest finnes. If *David* doe but cut off the lappe of *Sauls* garment, his heart smites him for it.

3.

4.

1 Sam 24.5

An Alarme to awake

Exod. 10. 26. it. As *Moses* would have the cattell to goe with them, and not an hoofe to bee left behind for *Pharaoh*, that thereof they might take to serve the Lord their God in the wildernesse, so must not we employ any one member on the service of Satan, but our whole man in every part and facultie thereof on the service of God at all times. 5. Even for small finnes (as wee may so speake) hath God inflicted fearefull judgments, as on the familie of *Abimelech*, who had taken (but not touched) *Sarai Abrahams* wife: On the men of *Bethshemesh* for looking into the Arke, and on *Vzza* for putting his hand thereon, when the oxen shaked it. 6. As the least sinne displeaseth God, and for the least wee are to call upon God for mercy (as *David* for the finnes of his youth) so even the least occasioned the death of Christ.

II. It

Rom. 12. 1.

5.

Gen. 20. 2. 6. 18.

Sam. 6. 19.

Sam. 6. 7.

6.

1. 2. 5. 7.

Church-sleepers.

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II. It is an ordinary usuall thing, and so the lesse to be regarded. A. Therefore it is the more dangerous, the more to be avoided, Gods judgements being chiefly inflicted because of Nationall finnes. Was not disobedience the common sinne of the old world? yet was not it left unpunished. God spared not the old world (saith S. Peter) but saved Noah the eight person a Preacher of righteousness, bringing in the flood upon the world of the ungodly, were not pride, fulnesse of bread, abundance of idlenesse, and unmercifulnesse to the poore the common finnes of Sodome? yet turned he it into ashes, and condemned it with an overthrow. Agreeable hereunto is that of the Prophet touching Israel; The Lord hath a controversie with the inhabitants of the land, because there is no truth nor mercy, nor knowledge of God in the land. By swearing
and

II.

A.

1 Pet. 3. 20.

2 Pet. 2. 5.

Ezek. 16. 49.

2 Pet. 2. 6.

Hos. 4. 1.

Alarm

Verse 3.

Judg. 20. 14.

Eph. 5. 15, 16

and lying, and killing, and stealing, and committing of adultery, they breake out, and blood coucheth blood. Therefore shall the land mourne, and every one that dwelleth therein shall languish. The Benjamites (one and all) tooke part with those wicked men in Gibeah, and did they not (notwithstanding) smart for it? Though then Church-sleeping bee common, it followeth not, that therefore it is warrantable. The riper any evill is in the places or ages we live in, the more carefull should wee be to shun and avoide the same. See then (saith the Apostle) that yee walke circumspectly, not as fooles, but as wise, redeeming the time because the dayes are evill. Are the times then wee live in, or the places wee abide in more then ordinarily evill in this kind? That giveth us no liberty, but should make so much the more wary, lest wee be taken

taken napping. Noah was a just Gen. 6. 9. man in his generation, even in that generation, wherein the whole world was over-grown with wickednesse; so should wee watch at Church, though others be thereat taken with the sleeping evill.

III. To sleepe at Church is not hurtfull or prejudiciall unto others. A. But what good is there hereby done unto any?

III.

To doe no good, is in effect, the same with to doe evill; yea, thus doing, thou dost both hurt thy selfe and others. Thy selfe as being hereby deprived of the sincere milke of the Word. Others, as being unto them through thy evill example, a stone of offence.

A.

Malum est non fecisse bonum, Chrys. de virt. 6^o vit.

IIII. To sleepe at Church is not so bad, as then and there to have thoughts of covetousnesse, eyes of adultery, revenge, disdain, and the like by being awake. A. I. The question is not, which of the two are the lesser

IIII.

Ezek. 33. 31

A.

I.

Heb. 12. 29.

3.

4.

Psalm. 119. 36.

Verse 37:

V.

A.

lesser evill, this, or that. 2. If thou didst seriously consider in whose presence thou art, (even in his who is a God cloathed with majestic and honour, a consuming fire, and an everlasting burning, who cannot away with sinne (the least sinne) in any) and to what end thou didst come into Gods house, thou wouldst neither sinne, so nor so. 3. Thy thoughts and lookes being such, it appears that thou makest but small conscience of thy wayes. 4. If thou wouldst pray with the Psalmist, *Incline mine heart unto thy Testimonies, and not to covetousnesse. And, Turne away mine eyes from beholding vanity, and quicken thou me in thy way,* thou shouldst have no such cause to object.

V. *It is not done of set purpose.*

A. Of set purpose leave it undone. Let it be thy stedfast resolution whilst thou art at Church, not to give sleepe to thine

Church-sleepers.

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thine eyes, nor slumber to rhine eye lids.

VI. *Sleepe there is but napping; a small time, a shutting of the eyes, a winke and away.*

VI.

A. Yet so that thou thereby lovest the whole Sermon. Though thou hearest the Word now and then, yet how it hangeth on the former, how it precedeth the latter, thou canst not tell.

A.

Sect. 2. *The persons committing it.*

The persons committing it.

I. *I am accustomed hereunto, that either I must stay at home, or (notwithstanding of mine unwillingnesse to sleepe, and paines which I take to shake it off) sleepe, when I come to Church.*

I.

A. I. Though thou customarily sleepest at Church, yet come, for haply (as Master

A.

I.

Mr. Latimers
Serm.

Latimer once said) thou maist be there taken napping. 2. If thou dislikest it, art humbled for it,

25

3. it, and strivest against it, it is not thy sinne, neither shall it be laid unto thy charge. 3. If thou findest thy selfe prone thereunto, it is the sinne that God especially calleth thee to keepe watch and ward against.

II. II. *I am old and weake, and so am to bee borne withall.*

Whatsoever it is in others, in me I hope it is no great sinne to sleepe at Church. A.1. The

A. I. The older thou art, the more need hast thou to abstaine therefrom, as being nigh thine end.

2. Thou wouldest be loath, that whilst thou art thus sleeping death should seize on thee.

3. As old as thou art, thou canst watch longer about thine owne businesse, or in hearing some vaine, triviall, sinfull discourse, or in seeing a Play, or some vaine show. Canst thou thus watch, and not watch one houre in hearing Gods Word?

4. *Simeon* was as old as thou art,

art, yet when he came into the Temple, did hee not thus be- Luk. 2. 28.
have himfelfe, and *Anna* the Prophetesse, who was a widow Verse 36.
about fourescore yeares departed not from the temple, but
served God with fastings and Ioh. 3. 21.
prayers, night and day: yea, and
Nicodemus to enjoy Christs
company came by night unto
him, when hee should have
slept.

III. I watch on the other III.
dayes of the weeke, and labour A.
hardly. A. 1. Thou wert then I.
in thy calling for the good of
thy body: and therefore didst
watch, and when thou com-
mest to Church thou art then
also in thy calling for the good
of thy soule, and therefore
shouldst watch. 2. Thou hast
watched indeed, but was it for
thy neighbours good (as *Par-* Eras. apophth.
menio excused *Philip* of *Ma-* lib. 4.
cedon unto the *Grecians* which
complained one time that hee
slep. by day, wonder not (saith
F he)

*Iob 24. 14,
15, 16, 17.*

Horat.

3.

4.

he) that Philip now sleepeth, for when yee slept (and seemed carelesse of your owne affaires) hee was awake) was it not rather for his good, or to worke him some mischief? The murtherer rising with the light (saith Iob) killeth the poore, and needy, &c. for the morning is to them, even as the shadow of death. To the same purpose is that of the Poet, *Theeves rise by night, that they may slay men*, as hath beene already alleaged. If thou hast thus watched unto villany, whilst others were at their rest, thou shalt find one day, that better it had beene for thee, that thou hadst beene asleepe. 3. If thou hast done thine owne workes on the other dayes, thou must doe Gods on his. Since he hath not deprived thee of thy due (which notwithstanding is onely thine by his gift) thou must not rob him of his. 4. Thou must not so toile on the

the weeke-dayes, as thereby to make thy selfe unfit for the sanctifying of the Lords day.

5. Even by night are wee to watch in Gods service, much more then by day, and on Gods day.

5.

Psal. 134. 1.

Psal. 119. 55.

IIII. *I rose very early.*

IIII.

A.

I.

A. 1. Didst thou not rise about thine owne worldly affaires, and art thereby made unfit for this duty? was it not to meet such a friend, in such a place, to bee merry with him for an houre or two before Sermon? was it not to make up such and such a bargaine formerly spoken of? was it not to cast up thy accompts, and looke after thy Debtors? If thou didst rise for these or the like ends, better it had beene for thee to have lyen a bed. 2. If thou ro-
sest not for those or the like ends, thou hadst the more time to prepare thy selfe in private, for the performance of thy duty in publike, neither would

2.

that have beene any let unto this, nay rather, prayer, reading, meditation, and conference preceding it, would bee especiall furtherances thereunto.

V.

V. I have farre to Church, sit farre from the pulpit, am thicke of hearing, and the Preachers voyce is weake.

A.

A. Though thou canst not doe as thou wouldest, doe so much as thou canst. Rise earlier, and come sooner, and sit or stand nigher, waiting on Gods providence, who as he hath given thee eares (and both can and hath made the deafe to heare) so may be pleased to bestow on them their proper office of hearing; yea, though thou canst not heare, and so profit thy selfe, yet thou must not sleepe lest thou offend others, which may and would heare.

Mar. 7. 37.

VI.

VI. I know my duty already, as well as they that give best attention.

A.

A. Suppose thou doest,

doest, yet shouldest thou know it much better by thy watchfulness, neither doth the Word onely teach thee to know Gods will, but calleth upon thee to be a doer thereof. *Bee Iam. 1. 22. yee doers (saith S. James) and not hearers onely.*

VII. *What I shall lose at one time by sleeping at Church, I can get up, either when I come home, or at another time when I goe to Church. At home, either by reading as good a Sermon, or one on the same subject, if not the very same words, or by hearing the same repeated by some one in my family which writeth the Sermon. At Church, by giving attendance, unto what shall bee then and there delivered. A. To the first branch of the former, 1. Experience teacheth that the lively voyce is more effectuell then ocular reading. 2. As the Priests lips are to preserve knowledge; So art thou requi-*

VII.

A.
To the former and 1. branch thereof.
Mal. 2. 7.

2.

Mal. 2. 7. &c. red to heare it at his mouth.

3. If thou canst so well profit at home, why dost thou come to Church at all? 4 Sermons are not therefore printed, that thou mightest heare no more, but to put thee in mind of what thou hast already heard. 5. Thou art to profit as well by the Sermon which thou hearest, as those which thou readest. To

The second
branch,

1. Doth hee so write it as that hee neither addeth thereto, nor taketh therefrom? I suppose few or none have such cunning. 2. No hearer can deliver it with that force and efficacie that the Preacher doth. 3. If thou makest no conscience of the public hearing of it, much lesse wilt thou to heare it privately repeated, how exactly soever written. 4. As the divell hindered thee from that, so will he from the performance of this duty. To the latter. 1. That thou sinnest, if thou doest at all sleepe

To the lat-
er.

1.

leepe at Church. 2. Thou maist
give such offence at one time,
that thou canst not salve it at
another. 3. May not God justly
give thee over, that thou shalt
not repent thereof, nor bee re-
claimed there-from? 4. Know-
est thou the contrary, but that
death may then seaze upon
thee, and so how miserable
were thy condition?

VIII. *Even the precisest
leepe at Church.* A. 1. It is
none of their vertues, neither
are they herein to be imitated.
2. They doe as much as in them
lyes strive against it, and are no
doubt humbled for it. 3. It is
not ordinary with them, but
occasionally enforced. 4. Others
should hereupon bee so farre
from being emboldened or en-
couraged hereunto, as that they
are to be so much the more
wary in avoiding the same.
5. Herein they differ from
thee, Thou at Church seekest
leepe, but their leepe findeth
F 4 them.

2.

3.

4.

VIII.

A.

1.

2.

3.

4.

5.

6. them. 6. Thou there sleepest quietly, but so unquiet is theirs, that even whilst they are asleepe, they may be said in some sort to bee awake. 7. Too too many which are or would bee reputed for such, are farre enough from being such indeed.

The Preacher.

Sect. 3. *The Preacher.*

I.

1. *Hee is no scholler; Hee is not read in humane Writers. Hee is no Logician, Historian, linguist. He is not acquainted with the Schoole-men. He citeth not the Testimonies of the Fathers, and Doctors of the Church.* A. 1, How knowest thou that hee is no scholler? because hee useth no Latine, Greeke, or Hebrew. But should he use *Welch* in stead of any of those, wert thou able to detect him? nay, rather wouldst thou not applaud his learning? 2. Cannot a Shoemaker

A.
I.

2.

maker sell his shoes, but hee must needs sell or shew his lasts, whereby hee maketh them? It is art to conceale art.

Sculret. meth. concionandi, Artis est celare artem.

3. There is none so learned, but he may learne something from the very meanest, even from those that bee farre his inferiours in gifts, as *Apollon* did of *Aquila* and *Priscilla*, a learned Teacher, and well read in the Word, of a silly Tent-maker, and weake woman.

Act. 18. 26.

4. As they are not alwayes the richest merchants, which outwardly make the greatest show, so are not they the greatest Clerkes which make most shew of their cunning. 5. Thou comest to Church to learne, not to teach. 6. Though learning be required in a Minister, yet is it plaine preaching that gaines mens soules unto God.

4.

5.

6.

7. None forbids to speake with tongues, if it bee to edification.

7.

8. *S. Paul* a learned scholler thus saith, *I thanke my God,*

1 Cor. 14. 31.
1 Cor. 14. 18.

7¹⁹.

F 5

speake

speake with tongues more then
you all, yet in the Church I had
rather speake five words with
my understanding, that by my
voyce I might teach others also,
then ten thousand words in an
unknowne tongue. 9. Hast thou

9.

Isa. 28. 11.

1 Cor. 14. 21.

not heard many a learned Ser-
mon? that being fulfilled
which in the law is written,
with men of other tongues, and
with other lips will I speake
unto this people, yet for all that
wouldest thou not heare. 10. A

10.

Act. 12. 21.
&c.

Minister is to gaine mens soules
unto God, not seeke applause
unto himselfe with Herod.

11.

11. How many are there
which hearing learned Ser-
mons, will thereupon censure
the Preachers, as if thereby
they did affect applause, sought
themselves, were ambitious,
vaine glorious. 12. What hath

12.

Hier. ad Eust.
de custod. Vir.

Horace to doe with the Psalter,
Virgil with the Gospel, or Tul-
ly with the Epistles? as S. Hier-
om saith.

II. His

II. *His life is not answerable to his doctrine.* A. 1. Though

II.

A.

1.

there can be no more noysome smell, then the smell of a candle, yet will men rather endure it, then live in darknesse.

2. The Scribes and Pharisees lived scandalously, in so much that our Saviour did often reprehend them, yet was this his

2.

direction; *The Scribes and the Pharisees sit in Moses seat, all* Mat. 23. 2, 3.

therefore whatsoever they bid you observe, that observe and doe, but doe not yee after their workes, for they say, and doe not.

III. *He hath done me wrong.*

III.

A. How? wherein? By speaking against thee in the Pulpit; Who is able to justifie the same? Thou art, but thou art a party, and through selfe-love maist be mistaken. Others are, but are not they pick-thankes and flatterers? yea, are not both of you guiltie of the same sinne? But comest thou unto
the

A.

the Physician, and wilt thou not let him rip up thy wounds? Complainest thou of the disease of sinne, and wilt thou take no purge to remove it? Thou complainest that the Minister hath wronged thee in thy name and reputation, and wilt thou wrong thine owne soule?

IIII.

A.

I.

2.

A& 20. 7.
& 28. 23.

3.

4.

Lorin. in Acta,
pag. 591.

IIII. *He continueth long in his Sermons, and wearieth his hearers.* A. 1. It is peradventure not ordinary with him. 2. It is recorded of S. Paul, that upon occasion offered, hee did at onetime continue his speech untill midnight, and at another, from morning till evening. 3. Thou canst without being wearied stay twice as long at thy vaine pastimes, then thou doest at Church. 4. Though every Preacher is as much as in him lyeth to prevent wearinesse and irkesomenesse in his hearers, and so (ordinarily) not to exceed his houre, yet are no hearer

hearers so to tie Gods word, *Sed & Audi-*
 or stint his Spirit, as if it were *tor meminerit*
 not lawfull at some times upon *non esse alli-*
 speciall occasions to exceed that *gandum ver-*
 time. *bum Dei, &c*

Sect. 4. *The matter delivered.* The matter delivered.

1. *It is not worth the hearing.*

1.

A. 1. That must needs bee a
 poore Sermon whereby thou
 maist not reape some profit.

A.

1.

2. The sinne is the Preachers
 not thine. 3. By thy watchful-
 nesse thou shalt bee able to
 discerne the spirits, whether
 they are of God, or not, and
 thereupon encourage, admo-
 nish, pittie, or pray for them.

2.

3.

4. Is there no Sermon delivered
 by any Minister that relisheth
 thy palate? Is there none of
 them worth the hearing?
 when there are (as when are
 there not?) thou shouldest not
 then sleepe by thine owne con-
 fession. 5. But being asleepe,
 how canst thou tell that thy Mi-
 nister

4.

5.

Mat. 28. 13.

Ob.

Resp.
ras. apophth.
b. 4.6.
King. 22. 8.

nister delivers nothing worth the hearing? surely thou conceitest it, or faintest it (as the souldiers which watched the Sepulchre gave out, that *the Disciples came by night, and stole Christ away while they slept*) for know that thou canst not. But thou wilt say, thou hast often heard him so preach, let it bee granted, what then? doth it therefore follow that he doth alwayes preach? yea, I make no question, but (as *Philip of Macedon* being asleepe whilst *Machetes* his cause was pleaded before him, and therefore having against equity determined against him upon his appeale to him being awake, and better notice taken thereof, repealed his sentence,) so whereas thou condemnest thy Preacher being asleepe, thou wouldst justifie him being awake. 6. But as *Ahab* hated *Micaiah* (for that hee did not prophecie good concerning him
but

but evill) doest thou not hate thy Minister? bearest thou him no grudge? If it bee for well-doing, neither shalt thou escape punishment, nor hee lose his reward. 7. Others blesse God for it, acknowledge themselves to be edified by it, and in their daily practise conforme themselves unto it, and why should not thy saying and doing be answerable unto theirs?

7.

II. *It is the very same before insisted on.* A. I. Did not S. Paul the like (and that at the earnest entreaty even of those which heard him before.) So Christ himselve, the Apostles Peter and Iohn, and before them the Prophets?

II.
A.
I.

A&. 13. 42.

2. Is there no alteration? Though haply the subject bee the same, yet is the prosecution thereof distinct and different, as being at one time handled catechetically by way of question and answer, at another, by way of common place, at another.

2.

ther by way of *doctrine*, and *Use*, at another by-way of *paraphrase*, and the like. 3. Hast thou indeed amended by that which thou hast formerly heard? Thou hast not. Thou shouldst then be content, yea, willing and desirous to heare the same things againe and againe, untill they shall worke on thee, that for which they were at the first intended and delivered. Being addicted to whoredome, thou shouldst especially affect such Sermons (though often repeated, and long insisted upon) which may withdraw thee there-from. The like may be said of every other sinne. 4. When *Iehojakim* had burnt the roll which *Jeremiah* had written, the Lord commanded his Prophet, to write it anew, whereunto were added *many of the like words*. 5. If the very same formerly delivered took the Preacher more then two houres (it selfe but an
houre

4.

r. 36, 32.

5.

houre long) in penning it, it will take thee farre more to conceive or remember it.

III. *It is inveſtive, moſt times in the generall, ſometimes in particular. In generall. A man cannot bee a little joviall with his friends, or ſweare an oath, but it is brought up in the pulpit, and takes up a good part of the Sermon. In particular; There is ſcarce a Sermon preached, wherein the Preacher to my great diſcredit aymeth not at me.* A. To the

III.

Generall, 1. Whatſoever is ſinne is to bee ſpoken againſt, A. To the ge-
nerall,

how ſmall ſoever the ſame ſeemeth unto many, if any at

1.

all. 2. When thou ſhalt indeed make conſcience of thy wayes,

2.

thou wilt abſtaine as from ſinne, ſo from the very appearance

thereof. 3. The Word is of ſuch a piercing nature, that it

3.

divides betweene the marrow and the bones, and taketh no-

Heb. 4.12

tice aſwell of the ſmalleſt as of

Alarm

4.
Gar. spirit.
watch. pag. 46

To the par-
ticular.

I.

2.

of the greatest finnes. 4. Can wee not use Gods creatures (as one faith) unlesse wee abuse them, and make that the baine and poyson of our soules, that was given us to be the food and stay of our bodyes? or can wee not bee merry, unlesse wee make the divell our play-fellow? Is there no mirth at all but in swearing and swaggering, and in blaspheming of Gods blessed name? Is our mirth nothing worth if it be not mixed with prophanesse? farre be it from us to bee thus merry. To the particular. 1. How knowest thou that hee aymes at thee? hath he confessed so much, or rather doth not thy guilty conscience, take occasion there-upon to accuse thee? If so, thou shouldst blesse God for his Word, that hath wrought so effectually on thee. 2. Art thou the onely bad man in the parish? the onely drunkard, swearer, adulterer, covetous person,

perfe
ther
are.
Prea
again
3. It
sinne
wher
be ri
no m
footh
terp
thee
Prea
asha
his l
thou
now
steft
I.
and
to dr
A. I.
ster
ther
evan
is n
by l

person, &c. are there not others as bad as thy selfe? There are. Why then may not the Preacher be conceived to speake against them, not against thee?

3. It is not thy person, but thy sinnes which are ayimed at, whereof when thou shalt once be rid, of them thou shalt heare no more.

4. The lesse thou art soothed in thy sinnes, the greater paines are taken to reclaime thee there-from; the more the Preacher strives to make thee ashamed thereof, the greater is his love unto thee; so shalt thou find it in time, though now thou dost not, thou wilt not.

IIII. *It is frequently of hell and damnation, and so enough to drive a man into desperation.*

A. I. *The law is a schoole-master to bring us to Christ, neither can any bee raised up by evangelicall consolations, who is not first throwne downe by legall comminations. First must*

3.

4.

IIII.

A.

I.

Gal. 3. 26.

must Preachers bee *Boanerges*,
sonnes of thunder, then *Bar-*
nabasses, sonnes of consolation.

2.

2. We are to preach as well of
judgement, as of mercy: dam-
nation, as salvation; hell, as
heaven: the torments of the
one, as joyes of the other. So

Isa. 30. 27.

&c.

Luk. 11. 42.

&c.

2 Thes. 1. 8.

Rev. 15. 6, 7.

preached the *Prophets*. So
Christ and his *Apostles*. This
seemeth figured in that vision of
John; The seven Angels which
came out of the Temple, though
clothed in pure and white lin-
nen, and having their breasts
girded with golden girdles, yet
had the seven plagues, and to
them one of the foure beasts
gave seven golden vials full
of the wrath of God, to poure
them out upon the earth. 3. It

3.

wounds thee, that it may heale
thee; casts thee downe, that it
may raise thee up; drives thee
as it were into desperation, that
thou maist truly repent, and at-
taine unto humiliation.

V.

V. It is often erroneous
and

Church-sleepers.

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and hereticall, wherewith (were I awake) I could not but bee in danger to bee infected, or otherwise forced to present the broacher thereof to his utter undoing. **A. 1.** Not every thing which thou conceivest to bee erroneous and hereticall, is therefore to bee so reputed. Thereof Gods word must determine. **2.** Thou knowest not, but as the broacher thereof, was by Satan stirred up to broach those errours; so Gods Spirit will draw him to a recantation. **3.** A Preacher may through ignorance or heedlesse mistake, and afterwards upon good ground revoke the same. **4.** If thou shouldst observe any to continue in their error, thou couldst doe the Church no better service, then through thy detecting of them, to have them cut off, whereat others haply through feare or favour will connive.

VI. *It is that wherewith I*
am

A.
1.

2.

3.

4.

VI.

A.
I.

am already very well acquainted. A. I. Art thou the onely hearer? Though thou knowest the truth, yet peradventure others in the assembly doe not, who are therefore to bee instructed in those very things, which thou knowest, that they also may know the same. 2. If thou knowest so much, why then is not thy practise answerable. 3. Wert thou not a partiall judge, thou mightest truly and ingenuously confesse, that through the Word (though out of the mouth of a weake man by thee too much despised) thy knowledge is daily bettered and augmented. 4. Though thou knowest much, yet by the Word thou maist learne to know more, which the Word knoweth of thee, namely, that thou knowest nothing yet as thou oughtest to know.

VII.

VII. *It is such, as whereby I have not profited all this while,*

while, though I have beene an hearer thereof these many yeares, yea, and have beene so watchfull, as that I have not given leave unto mine eyes to sleepe, nor my eye-lids to slumber thereat. I am no lesse sinfull, then before; no lesse covetous, malicious, lascivious, and the like.

A. The woman with the bloody issue was diseased twelve yeeres, yet at the length cured. The woman which had the spirit of infirmity for the space of 18. yeares, and was bowed together, and could in no wise lift up her selfe, yet was at the length loosed from her bonds. The man of the palsie was diseased for the space of 38. yeares, and yet at length at Christs command, and by his power, rose, tooke up his bed and walked. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell, whence it cometh, and whither

A.

Mat. 9. 20.

Luk. 13. 16.

Joh. 5. 9.

Joh. 3. 8.

ther it goeth; So is every one that is borne of the Spirit. Abide an hearer, waite Gods goodleisure, for assuredly if thou belongest to God, thou shalt heare something at the length which will doe thee good.

The persons reproving it. *Sect. 5. The Persons reproving it.*

I.

A.

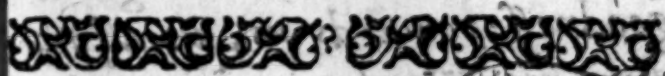
I. They have little to doe that meddle herewith. A. They are never out of their calling which would worke in thee a dislike of sinne, and further thy salvation, whether in this or other particulars. Some are enabled to encounter the greatest. Every one may seeme sufficiently qualified to cope with this.

II.

A.

II. Such often-times as are most faultie herein doe most find fault hereat. A. Though their zeale against this sinne in thee doth not excuse or tolerate them

them thus to sinne, yet art not
thou thus to sinne, because thy
reprovers may be justly repro-
ved for the same.



CHAP. VI.

*Remedies for the cure of this
sleeping evil.*

IT is observed that
those grounds doe
beare most corne,
and are freest from
weeds, which be-
fore they are sowne, are duly
prepared, and after the seed is
sowne, are carefully harrowed,
well fenced in, and diligently
looked unto; So those which
would profit by the Word, and
be free from this drowsie di-
ease, must both before they
come to Church, when they are
come to Church, and when they
are returned home set them-
selves on worke.

What is to be
done to avoid
Church-
sleeping.

Before we
come to
Church.

I.

Amos 8.11.
Rev. 2.5.

Sect. I. Before wee come to
Church we must,

1. Take notice of Gods great
goodnesse towards us, in affor-
ding his Word unto us; the
same being so needfull, as with-
out which our condition could
not bee but indeed miserable,
the same being so profitable, as
that no greater judgement can
befall a land, then the remo-
vall thereof therefrom, no
greater happinesse then its con-
tinuance.

2.

2. Examine our owne hearts
thoroughly, for what cause, and
to what end it is, that wee goe
to Church; as whether it be not
more, for feare, then love; out
of custome, then conscience;
to see and to bee scene, then in
obedience unto Gods Com-
mandement. This is to ponder
the path of our feet: and sure-
ly the prudent man looketh well
to his going.

Prov. 4.26.
Prov. 14.15.

3. Observe

Church-sleepers.

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3.

3. Observe our naturall constitution, and by what meanes it commeth to passe, that sleepe at Church seazeth upon us, as whether it comes not, through long waking; excessive eating and drinking, distracting cares of the world (for as *Abraham* Gen. 22. 5. when hee went to sacrifice his sonne upon the Mount, left his asse and servants at the foot of the hill; So when we come to the holy hill of God, with the Congregation, wee must abandon all by busineses) prejudice against the person of the Teacher. Pride for some measure of knowledge received, carnall securitie, or the like; for the cause being knowne and taken away, the effect will of it selfe cease. Upon this discovery will ensue an holy jealousy, whereby we shall be made so wary, as that wee shall not trust our selves, but use meanes to prevent this evill: for as they that know themselves to

Amputemus causas morbi, ut morbus pariter auferatur. Hier.

have a weake stomacke are very chary of their diet, so hee that is suspicious of himselfe, and jealous of his owne drownsesse and pronenesse thereto will bee carefull to avoid the same. And as they that have gun-powder in their houses, are carefull that fire come not neere it, so finding our corruption as gun-powder, and the fore-mentioned causes of drownsesse, as fire, wee shall endeavour that they may not meet together; yea, hereupon (if wee shall at any time be stirred up to a dislike of the Teacher, to an admiration of our owne knowledge, and the like) wee shall thus argue. If I shall give way unto this suggestion, then will sleepe seaze on mee, then shall I lose the benefit of the Word, &c.

4. *Labour for a true hatred, and detestation of this sinne.*
 Rom. 12. 9. Never shall wee closely cleave unto that which is good, till we have

have brought our hearts to detest and abhorre that which is evill, were this throughly wrought, there needed no rhetoricke to dissuade us from Church-sleeping. As *Amnon* loathing *Tbamar* thrust her out of doores, so (it being the feare of God to hate evill) would we drive it away. And as a man cannot indure the sent or favour of the meate which he loatheth, our very hearts would rise against the same.

1 Sam. 13. 16

Pro. 8. 13.

5. *Hunger after the Word.*

5.

Bodily hunger may occasion sleepe, or sleepe may seaze even on the hungry (according to the Proverb, *Sleepe commeth upon the hungry fox*) but this hunger driveth away sleepe, for as the stomacke hungering for meat, cannot bee contented without it, so neither can our soules without the Word, being once taken with an earnest desire thereof. Great was *David*s longing for a little water 2 Sam. 23. 1

of the Well of *Bethleem*; Oh! (saith he) that one would give mee drinke of the water of the Well of *Bethleem*, which is by the gate) but much more vehement was it for the Word.

Psal. 42. 2.

My soule (saith he) thirsteth for God, for the living God, when shall I come and appeare

Psal. 84. 2.

before God? And againe, My soule longeth, yea even fainteth for the courts of the Lord.

(Assuredly had *David* had leave at this time to have come to the hearing of the Word, he would not have slept thereat.)

And who will not hunger after the Word, if hee doe but

By what
meanes an
aunger after
the Word may
be wrought
in us.

1. Take a tast thereof in private by reading and meditation. Hereby the soule cannot but get much both instruction and consolation.

2. Consider the excellencie, necessity, and utilitie of the same, whereof I have already spoken at large: and wereof both *David* and *Salomon* did make so much account,

Psal. 19. 10.
Prov. 3. 15.
and 8. 10.

account, that they esteemed it above gold, silver, rubies, and what not?

6. *Resolve to attend unto, and make conscience of the sacred ordinance of preaching there delivered. As Job, I have made* Job 31.17.

a covenant with my eyes, why then should I thinke upon a maide? So doe we make a covenant, as with our eares to heare, so with our eyes not to sleepe at Church. Such was Davids religious care for the Arke, that hee would not give Psal. 132.4.

sleepe to his eyes, nor slumber to his eye-lids, untill he found out a place for the Lord, an habitation for the mighty God of Jacob; And such must ours bee at the Word, if wee would have any communion with God in that sacred ordinance. Jacob being Labans shepheard, Gen: 31.40.

and making conscience of his duty, his sleepe (by night) departed from his eyes, and assuredly so would sleepe depart

from ours, (especially by day)
if we made conscience of hearing the Word.

7.

*Quo plus sunt
posae, plus siti-
untur aquae.*

7. *Vse the creatures sparingly*, both sleepe (for what is said of drinking water, may be said of this, *the more it is taken, the more it is desired*) and meate and drinke; for when men have over-liberally eate and drunke, they are wont to bee heavie and drowsie, ready to slumber as they sit, fit for nothing, but for sleepe. Such excesse, as it is a meanes even to drowne the mind, and by casting reason and understanding into a deepe and deadly sleepe, to make men unable to watch against the motions of sinne, to shut the doore of the heart against all vertues, and to set it open to all vices, so much more stupifieth it the body. Contrarily, *Sobrietie* is an especiall helpe to *vigilancie*, which therefore the *Apostles* are usually wont to joyne together.

8. *Consi-*

Thel. 5. 6.

Pet. 4. 7.

8. Consider whither wee are going, before whom, to what end, and who wee are? To Gods house, into the presence of the God of heaven, to bee made partakers of the Word for the good of our soules, wee being (as of our selves) of all others the most unworthy.

8.

9. Pray, as for the Preacher 9.
(that his lips may preserve Mal. 2. 7:
knowlede; he may be faithfull
in delivering the whole Coun- Aet. 20. 27.
sell of God unto us, and hee
may powerfully and wisely
speake to our consciences) and
the Word read or preached Rom. i. 16.
(that it may bee unto us the
power of God unto our salvati- 2 Cor. 2. 16.
on, the savour of life unto life,
and as good seed sowne in a
good ground) so for our selves
and others, that our eares may
be attentive, our eyes fixed on
the Preacher, our mindes bee
opened to understand, and our
hearts and affections sanctified
to obey the holy Word.

G 5

Ob. I

Alarm

Ob.

Ob. I cannot possibly spare so much time from my Calling, as to thinke on these things, or be thus prepared.

Sol.

I.

Luk. 10. 41.
42.

A. I. As our Saviour unto Martha; Martha, Martha, thou art carefull, and troubled about many things, but one thing is needfull; and Mary hath chosen that good part which shall not bee taken away from her, so may I unto thee. The soule is to bee preferred unto the body, and thou art more carefull of this, then that.

2.

2. Bodily exercise profiteth little, but godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come.

3.

1 Tim. 4. 8.

3. Seeke ye first the kingdome of God, and his righteousness, and all these things shall bee added unto you.

4.

4. Even in the doing of the workes of our Calling, wee may both meditate, pray, resolve, &c. and so that bee no let to this.

5.

5. Wee omit

omit not our bodily recreation notwithstanding the workes of our calling, and why should we this? 6. Wee take time to sinne, and why should wee not take time to prevent sinne?

6.

Sect. 2. When wee come to Church wee must

When wee come to Church.

In Generall;

In generall:

I. Take heed unto our affections (which the Preacher signifieth by these words) *Keep thy foot when thou goest to the house of God, and be more ready to heare, then to give the sacrifice of fooles.*

I.

Eccles. 5.12.

2. Get our eyes to bee anointed with eye-salve, that we may see, and our eares open that wee may heare. Remembring that as God hath bestowed upon us eyes and eares, so when wee are come into his house, both must be set on worke. As our eyes must bee seeing, so must our eares bee hearing, and obediens

2.

Rev. 3.18.

Alarm

Jam. 1. 19.

Mat. 11. 15.

3.
2. 66. 2.

Sam. 4. 13.

2. 1. 1.

*distent, as we our selves swift to
heare. To this purpose is that
so often reiterated phrase, Hee
that hath eares to heare, let him
heare. Yea, as it is usuall for
one that is drowfie to wash and
rub his eyes, or that feeleth a-
ny impediments in his eares to
picke them; so when wee per-
ceive drowfinesse to creepe on
us at Church, wee must then
rouse up our selves.*

3. *Bee possessed with Gods
feare, that wee may tremble at
the Word. As Eli whilst hee
sat on a stoole by the way side,
watched, because his heart
trembled for the Arke of God;
So if when wee are at Church,
our hearts shall tremble in re-
spect of our present danger
through Satan, wee shall be
kept waking. Nehuchadne-
zar being troubled, his sleepe
went from him, so were wee
troubled for sinne, or did stand
in awe of God, because of the
same, it would not fall on us.*

Griefe

Griefe and sorrow occasion
 sleepe, but feare and care make
 vigilant and watchfull. This is
 as a Porter set at the doore of
 our soule; and will also keepe
 our eyes waking. There is no
 affection more watchfull then
 this. *Stand in awe and sinne*
not; yea, as by this men depart
from euill, so shall weethrough
it, from this of sleeping at
Church. This being kept fresh
in our hearts, will make us
carefull to shunne, and fearefull
to doe ought that may offend
him whom we feare. In feare
of inuasion men are wont to
keepe due watch and ward,
but when there is no such dan-
ger misdoubted, like the men
of Lachish, they are the more
carelesse and secure, and there-
upon are often upon the sudden
oppressed. At the hearing of
the Word, we are at all times
in danger of the assaults of Sa-
tan, there is then neither time
nor place to sleepe thereat.

The

Luk. 22. 44.
Vigilabis, si ti-
mebis. August.
Timor domin-
janitor animi
Ber. formido
facit sollicitu-
dinem. Ter.
Plal. 4. 4.
Pro. 16. 6.

Franc. Sen-
sens. de Ex-
cub. & vigil.

The Crane which is by the rest appointed for *Sentinell*, holdeth in its foot a small stone, whereby it may be kept awake; and *Alexander* the Great, held in the night a silver ball, over a brazen bason, that if he should sleepe, by the sound thereof he might be awaked, such a stone, such a ball, will Gods feare prove unto us, to keepe us from Church-sleeping.

4.

4. Bee perswaded that the Scriptures to bee read, or the Sermon ready to be uttered, may doe us more good, then all those we have yet heard. Yea, that they may be the last which we shall ever heare, as that very houre, the last of our lives. As *Miltiades* his triumph hindered *Themistocles* from sleeping; So did we consider the benefit of the Word, and duly weigh what good God may thereby convey into our soules, (as he hath done to others) we would questionlesse not sleepe thereat.

utar.

thereat. *The care of riches* Eccles' 3.1.1. *driveth away sleepe*, saith the sonne of *Sirach*. So did wee care for the durable riches which the Word affordeth, we would not sleepe thereat.

5. Consider, that as God sleepeth not for our good, and the divell sleepeth not for our hurt; So if we should sleepe at Church, God would leave us, and the divell would make a prey of us. Psal. 121.4.

6. Call to mind, that there will be store of witnesses to rise up against us on the day of judgement, if wee shall thus sin. Then will the Lord say, I spake unto them, but they would not heare me; I was present with mine owne ordinance, but they would not looke upon mee. Then will Christ say; I offered, my selfe unto them, but they would none of me; I called upon them, but they would not answer me; I would have shewed them what I had done for

for them, but they did not regard me. Then will the *Holy Ghost* say, I would have entered into their hearts, I would have there lodged; I would have made the Word to take roote in them, but by their slee-
ping thereat they grieved me. Then will *the Word* say; They despised me. The *Saints* say, They offended us. The *ungod-ly* say, They hardened us in our sinnes, and occasioned our contempt of the Word.

Dan. 5. 5, 6.

It were not amisse, that (as *Belshazar* was driven from his carnall mirth by viewing the hand-writing which appeared on the wall) they that are accustomed to sleepe at Church, would imagine at least, that it were written over their Pewes,
Awake thou that sleepest.

h. 5. 14.

particular

In particular, in hearing we must use,

I.
ention.

I. *Attention*, which is when the whole body, especially the care and the eye, are reverently composed

composed about hearing the Word. The eare; as *Cornelius* *Act. 10. 33.* and his household were already, waiting for *Peter* to heare the Word. The eye; as *the* *Luk. 4. 28.* eyes of all that were in the Synagogue were fastened on him; that is, on Christ when hee began to teach them; wee must with *Mary* sit at *Jesus* feet, *Luk. 10. 39.* and heare his Word. Doth not the hungry stomach watch for meat? and should not wee watch for the food of our soules?

2. *Intention*, which is of the mind, when wee diligently mark those things which wee are taught; We see by experience, that in a deepe meditation, though our eyes be fixed on some certaine object, yet wee smally regard it, so if the mind bee not present aswell as the body, all is to no purpose. To this purpose is that of *Salomon*, *Prov. 2. 2.*
Cause thine eare to hearken,
and encline thine heart to wis-
dome

dome and understanding.

3.
Retention.
Luk. 2. 52.

3. *Retention*, which is of the memorie, when wee lay up the word of God in the heart, as the Virgin *Mary*, the sayings concerning Christ. Hee that maketh conscience hereof will hardly sleepe hereat.

4.
Devotion.

4. *Devotion*, which calleth for an heart truly religious. A devout soule, never heares of mercy but with comfort; of Gods justice but with feare; of his truth without assenting to it, of his workes without admiration, and where devotion dwelleth, drowfinesse is shut out.

5.
Subjection.

5. *Subjection*. God speakes, and must not wee heare? yea, yeeld obedience therunto, how repugnant soever the same seemeth unto our corrupt nature? now how can there bee obedience, when there is no subjection? how subjection, where knowledge wanteth? how knowledge bee had without instruction?

struction? how receive instruction without hearing it? how heare it if sleepe bee entertained?

6.

Discretion.

6. Discretion. The care is to the soule, as the mouth is to the body; The mouth refuseth unsavoury meat, that may bee hurtfull to the body, so must our cares reject erroneous and hereticall doctrine. But if the mouth bee out of taste, what food will it not receive, how noysome soever? so if the cares bee dull and heavy, will not falshood be embraced for truth? mens traditions, as Gods commandements?

Those that we may the better performe, we must

Means whereby to performe those.

1. Remember that we are in Gods presence; at Bethel, Gods house, and that hee both seeth us, and speaketh to us, we must set the Lord alwayes before our eyes, especially at this time. If Paul will have women reverently to behave themselves in

I.
Psal. 16. 8.
1 Cor. 11. 10

in the congregation, because of the Angels; much more ought all both men and women, to behave themselves reverently, because of the presence of God, who is the Lord both of men and Angels. This was

Psa. 119. 168

that which kept David in compass; I have kept (saith hee) thy Precepts and Testimonies, for all my wayes are in thy sight.

Doe wee at any time begin to find our selves drowfie at Church? speake we thus unto our owne soules, Should I thus doe in Gods presence? yea, as

1 Sam. 3. 10.

the Lord called Samuel; Samuel, Samuel, and the shipmaster unto Jonab, What meanest thou, O sleeper? So doe we imagine that the Lord speaketh unto every one of us in particular; Why sleepest thou, O sluggard? awake thou that sleepest.

Jonah 1. 6.

2.

2. *Stand up.* It is very me-

Euseb. de vita morable, which is reported of Constant. lib. 4 Constantine the Great by Eusebius.

sebins. Being requested by Divines that disputed before him, that after long standing hee would sit downe and take his ease, answered; *It is an impious thing to heare negligently disputations concerning God.*

3. Rouse up our selves ever and anon; as the cocke clappeth his wings, that he may the more cheerfully crow, wee must stirre up the grace of God *2 Tim. 1. 6.* in us; yea, wee must check our selves when wee perceive our drowsinesse. *How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe? We must say unto our selves, art thou in a way to heaven? will the Lord bee pleased herewith?* *Prov. 6. 9.*

4. Use now and then short and sudden ejaculations, as in *Psal. 13. 5.* the words of the Psalmist, *lighten mine eyes lest I sleepe the sleepe of death.*

6. Goe along with the Preacher from point to point, applying

plying the Word in particular to the part affected, as the stomacke conveith nourishment to each member. Heare we comfort? we are to apply it to our feare, as Gods promises against distrust; So if wee heare threatnings against sinne, whether whoredome, covetousnesse, pride, or any else, and know our selves guilty thereof, wee are to apply it to our selves for our humiliation, saying of both upon occasion; This is for mee; This promise; This comfort; This threatening.

After we are
come from
Church, use

*Sect. 3. After we are come from
Church we must*

I.
Examination.

See Gatak.
Spirit. Watch
pag. 81.

1. *Call our selves to an account how wee behaved our selves at Church, as about Church-sleeping, whether wee be guilty thereof, or not, that upon our not guilty wee may expresse our thankfulness, as upon guilty remorse and humiliation.*

2. *Recall*

2. Recall and revolve in our minds such gracious instructions, as the Word afforded us; thus bringing into our remembrance, what we heard formerly delivered, as the Bereans who as they received the Word with all readinesse of mind, searched the Scriptures daily, whether those things (which they heard) were so. Whereupon will arise such profit and pleasure, as that wee shall endeavour thereafter, not to deprive our selves through unseasonable sleeping, of the good which may bee gained by the Word. This is the very life of hearing, neither can wee without meditation bring the Word into practise.

2.

Meditation,

3. Impart unto others by repetition, what the Lord in his Word hath communicated to us, not doing the same at some one time, but constantly (as a duty whereunto we are tied) upon our hearing the Word.

3.

Repetition,

4. Con-

Alarm

4. *Conferre of such things*
 Conference. *at home, as have beene delive-*
red at Church, and that especi-
ally by way of Catechising, or
by question and answer.

5.
 Practise.

Prompt sup.
efor. pag. 456

5. *Put in practise such graci-*
ous things, as the Word hath
revealed unto us. If thou didst
 profit by one Sermon (as assu-
 redly thou mightest, if thou
 didst practise, what thou art
 therein prescribed) thou wouldst
 not sleepe at the next. A cer-
 taine Lady having asked her
 servants, whether the Sermon
 was done, to whom affirming
 that it was; shee answered, *It*
was said, not yet done; imply-
 ing that though the Minister had
 performed his part, they had
 not yet done theirs; that is,
 though he had taught them, yet
 they had not yet followed all
 his instructions.

CHAP.



CHAP. VII.

The Application } Reprehension, Use of Re-
 of the foregoing } Exhortation, prehension
 discourse for } unto Prea-
 chers.

Sect. I. Repreben- } Preachers,
 sion of } People.

Preachers,

1. Which doe any way occa-
 sion this evill, Whether by ta-
 king no paines in their Mini-
 steric, by ayming more at ap-
 plause unto themselves, then at
 Gods glory therein; by delive-
 ring erroneous and hereticall
 doctrine; by wearying their
 auditors; by leading their
 lives scandalously, and the
 like.

2. Which doe not what in
 them lyes to remove this evill.
 Should they not at sometimes
 fall into a commendation of
 H Gods

Gods word, to bring their people into a liking thereof? should they not at other times set forth the misery of such as are without it? should they not now and then inveigh against those, which doe negligently heare it, or sleepe thereat? should they not be as *Boanerges*, even filled with zeale against those that thus despise it? Must not their voyces bee lift up as a trumpet, and upon occasions sound these words of the ship-master, unto *Jonah*, *What meanest thou, O sleeper?* and that of *Salomon* to the sluggard? *When wilt thou arise out of thy sleepe? how long wilt thou sleepe, O sluggard?* And those of the Spirit, *awake thou that sleepest?*

Jonah 1.6.

Prov. 6.9.

Eph. 5:14.

Peoples
I.

People,
I. Which (whilst the Word is taught) laugh, talke, reade, gaze up and downe in every corner, and the like, every of which (through the just judgement

ment of God,) doth (for the most part) end in sleeping, when the senses are wearied with those, then doe they re-tyre unto sleepe for their recreation.

2. *Which make a jest of it;* as if that which doth so much displease God; so much wrong Gods word; so much prejudice Gods people; so much advantage Satans kingdome, and hath beene so severely punished, were indeed to bee laughed at. Unto such I say, *Bee* Iam. 4.9. *afflicted, and mourne, and weepe, let your laughter bee turned to mourning, and your joy to heavinesse.*

3. *Which doe what in themselves to continue in it;* yea, doe so love to sleepe, as that they will further their inclination hereunto, through intemperancie, worldly cares, self-conceit, prejudicate opinions, and the like; thus entertaining such things as may make

H 2

them

them more drowfie.

4.

4. *Which are angry with those that doe awake them; They come to Church against their will; They there stay against their will; and if they there heare any thing, it is against their will. They love sleepe, let themselves to sleepe, and cannot abide to be awaked. Their untoward faces, forward words (Let mee alone, what have yee to doe with me? meddle with your selves, &c.) and uncivill behaviour toward those that doe awake them, were worth the observation. Wouldst thou when thou comest to Church sleepe all the while? farre bee it from thee. As the Disciples unto our Saviour Christ being asleepe, Master, carest thou not that wee perish? So may it be said unto thee that affectest drowfinesse; Carest thou not though thou perishest? Dost thou already know too much? or hast thou already*

Ecclus. 22.7.

Mar. 4.38.

Mar. 4.34.

already heard too much?
wouldst thou heare, more
should be given unto thee.

5. Which being guilty here-
of, doe notwithstanding use one
or other excuse for their justi-
fication. What canst thou pre-
tend? long preaching, much
crowding, heat, hard labour;
and the like? Beware lest in
pleading not guilty unto one
sinne, thou beest not guilty of
lying, and so punished for
both.

5.
Non fenestra
nunc, non fa-
mes, non som-
nus intertur-
bat; (ait
Chrysostomus)
attamen non
audimus, non
angustia loci,
non aliquid
horum. Lorin.
in Acta.

6. Which will not by any
meanes bee reclaimed there-
from.

God calleth thee, as hee
did Samuel, and wilt thou not
heare? Hee would acquaint
thee with his will, and shall
thine eyes bee alwayes heavy?

How long wilt thou sleep, O slug-
gard? yet a little sleep, a little
slumber, & a little folding of the
hand to sleep. Knowest thou not
that many littles make a great,
and that but a nappe at a time
comes in time, to a good deale

p. 591.

6.

Sam, 3. 3.

Prov. 6. 9. 10.

1 Thel. 5. 7. *Of time? Of old, they that slept, slept in the night, as they that were drunke, were drunke in the night;*

Mar. 8. 18.

Mar. 9. 25.

Homer.

Mat. 26. 43.

Pro. 29. 1.

and wilt thou now sleepe in the day, and that in Gods house? Art thou an Image? or wilt thou make thy selfe one? having eyes, seest thou not? and having eares, why wilt thou not heare? wouldst thou die, whilst thou sleepest at Church? were that the way unto heaven? Not anything the divell more binds, then hearing the Word, and shouldest thou be possessed with a deafe divell? As it was Klysses his chiefeest care for his owne preservation to deprive Polyphemus of his eye-sight, so is it Satans to deprive thee both of seeing and hearing at Church, for thy destruction. As Christ came the second and third time, and found his Disciples asleepe; So when shall one observe thee, but asleepe at Church? Hee that being often reproved.

reproved hardeneth his necke,
shall suddenly be destroyed, and
that without remedie (saith
Salomon.) And hast not thou
beene often reproved for this
fault, and yet art never the bet-
ter? As both *Moses* and the *Deut. 32:1.*
Prophets directed their speech,
unto the heavens, earth, and *Isa. 1:2.*
mountaines; so might wee well
doe, considering the generall
drowfineffe, which hath taken
hold on most men and women.
As the Prophet of old, *who* *Isa. 53:1.*
hath beleevd (so may wee
now, *who hath heard*) our re-
port? How many like the dor-
mouse, sleepe all Winter, that
it may live the better in Sum-
mer; So doe they sleepe at
Church, that they may wake
about their worldly businesse.
Alexander the Great knew *Eras. A-*
himselfe to bee a man by sleepe, *popht.*
so maist thou know thy selfe to
bee a sinfull man by sleeping at
Church. What a shame is it,
that when for the time yee ought

to bee Teachers, yee have need that one teach you againe, which bee the first Principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.

Prompt. sap.
reformat. pag.
456.

What is the reason? how commeth this to passe after so many Sermons? Even because yee are dull of hearing, either heare not at all, or to no purpose.

7. Which when the Sermon is done, will not sticke to cut the points delivered into question, and dispute about the same, themselves notwithstanding for the most part having beene asleepe thereat; or when they are come from Church will commend the Preacher, and his Sermon, telling how zealous, how learned, how eloquent it was, &c. when as haply they heare but a little thereof. Thou commendest it. It is well (so may a sick person commend a physician,

sitian, whose Physick hee never tried) but what profit hast thou gained thereby? what fruit hath it produced on thee? If none, thou wert no otherwise an hearer, but in imagination.

Sec. 2. *Exhortation to Preachers.*

Use of exhortation unto Preachers.

Preachers.

Be wee carefull as well to prevent this evill, as to remove it, when it seazeth on our Auditors. As wee are not to have *Iam. 2. 23.* the faith of our Lord Iesus Christ, the Lord of glory, with respect of persons. So let not our Sermons bee with respect of persons, but so study, and so preach at all times, that thereby wee may enforce hearing eares, and the eyes of all may be set on us. Lift wee up our voyces like trumpets, especially when we shall observe our people drowisie; So shall wee, nill they, will they, rowse them up. Endeavour wee also that our Auditors may truly

H 5. love

love us, as children their parents (for where the man is despised, how is it possible that his doctrine should be regarded?) which they will doe, through our love of them, and their soules salvation. Whatsoever may bring our ministry into contempt, be wee carefull to avoid, being assured that such as shall loath our doctrine, (though haply they come to Church, that thereby they may avoid the danger of the law) will rather set themselves to sleepe, then give eare thereunto. Such indeed will take exceptions at our *doctrine*, as being either too harsh, or too mild, too vehement, or too cold, at our *utterance*, as being either too slow, or too quicke, at our *voice*, as either being too high, or too low, and at our *conversation*, as being either too loose, or too austere, but wee must not be discouraged. But why should I offer to instruct you,

you, both knowing what you should doe, and doing what you know?

People.

People.

When thou comdest unto Gods house, give not sleepe unto thine eyes, nor slumber unto thine eye-lids; Here must thou keepe the watch of the Lord; yea, lest sleepe should assault thee to thy prejudice, thou must set a watch against the same, as the Israelites did against Sanballat and Tobijah. *Prov. 6. 4.* *2 Chro. 23. 6.* Behold as the eyes of servants looke unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: So here especially should our cares and eyes wait upon the Lord our God. If thou sleepest at Church, thou shalt assuredly find that Gods judgements sleepe not; yea, if thou shalt not watch, hee will come on thee as a thiefe, we are all children of the light, and children of the day, we are

not

- 1 Thel. 5. 5. not of the night, nor of dark-
 Eph. 5. 14. nesse, therefore let us not sleepe
 as doe others; but let us watch.
 Sleepest thou? Oh! awake
 thou that sleepest. The eyes of
 Psal. 145. 15. all wait on the Lord; oh! let
 Pro. 20. 13. thine also wait on him, love not
 sleepe, lest thou come to poverty;
 sleepe not at Church, lest thou
 Gen. 15. 11. be poore in grace. As Abra-
 ham drave away the fowles
 from his sacrifice, so must thou
 drowlesse, or what else may
 bring thee to sleepe at Church.
 ro. 6. 22. Awake here, as thou wouldst
 have the Word to keepe thee,
 when thou sleepest else-where.
 Didst thou consider how Satan
 hath intangled thee, from
 which thou canst not be loosed
 but by the Word, thou woul-
 dest not give sleepe to thine
 eyes, nor slumber to thine eye-
 lids, till (by hearing the Word)
 thou wert delivered as a Roe
 from the hunter, and as a bird
 from the band of the fowler.
 Goe to the Ant thou sluggard,
 consider

consider her wayes and bee wise.

The sleepe of a labouring man Ecclef. 5.12.
is sweet, whether hee eate little,
or much, but such will not bee
thine at Church. Lydia heard Act. 16.14.

attentively, and profited won-
derfully (for, hearing is the
sense of learning) so if thou
wouldst learne, thou must needs
heare. Here especially let not
thine eye bee satisfied with see- Ecclef. 1.8.
ing, nor thine eare with hearing.

Yea (attention being the fore-
runner which prepareth the
way to the Preacher, as the
plough-share cutteth up the
ground, that it may receive the
seed) doe thou carefully attend
unto the Word preached, nei-
ther let Satan who labours ei-
ther to stay thee from comming
to Church, or comming from
hearing, or hearing from mar-
king, or marking from liking,
or liking from practising, pre-
vaile against thee either way.

Resist him and hee will flie from Iam. 4.7.
thee. Jonah was fast asleepe Jonah 1.5.
when

King 18.17

Turkish. bift.

pag. 654.

He was mur-

dered flee-

ing, because

Solyman

'whilst he

was in fa-

our) had

worne to

im, that hee

ould never

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hilst hee li-

ed, whom

ow being a-

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ad, and so

used him to

e murthe-

d.

when the boat was ready to
perish; assuredly now there is
no time for us to sleepe, consi-
dering Gods judgements han-
ging over our heads. The
Prophet said of *Baal*, unto
Baals Priests by way of ironie,
peradventure hee sleepeth. I
would that touching us there
were a *peradventure*, and not
rather, that wee doe indeed
sleepe at Church; and (as *Baal*)
doe not heare at all. *Abraham*
the Turkish *Basha* would not
have so carelesly laid himsele
downe to slumber, if hee had
knowne that then the angry
Sultan would inflict on him
the fury of his wrath to his
destruction; and thou wouldst
not at Church, if thou didst
conceive that the Lord would
then cut thee off by his destroy-
ing angell. What meanes doth
not the Lord use to awake us;
mercies, judgements, promi-
ses, and what not? Oh that
some of them, or all of the n
would

Church-sleepers.

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would awake us throughly !
Thou hast heretofore slept at
Church, but haply (as *Samp- Iudg. 16.19*
son forgot belike, that the *Phi-*
listins had once and againe
bound him, whilst hee was
asleepe, and so still ventured on
Dalilah to his destruction)
thou hast not taken notice of
the hurt which hath come
through the same. Hadst thou
remembered it, thou wouldst bee
more vigilant, whereunto also,
if thou wouldst consider thine
heavy constitution and drowsie
disposition, thou couldst not
but be stirred up. The *Disci-*
ples said of *Lazarus*, *If hee Ioh. 11.12*
sleepe, hee shall doe well. But
contrarily, if thou sleepest at
Church, thou shalt doe ill.
Christ would awake thee,
Christ calleth upon thee, doe
thou therefore awake and
heare, lest as unto his Disciples,
hee say unto thee in justice,
Sleepe on now. There is that Eccles. 8. 16.
neither day nor night seeth
sleepe

Alarm

Mar. 14. 38. sleepe with his eyes, saith the
Preacher; So let it, so may it
bee said of thee, whilst thou
art at Church, *The Spirit truly
is ready, but the flesh is weake,
watch yee therefore and pray,
lest yee enter into temptation;*

Mar. 13. 37. And what I say unto you, I
say unto all, in one word
of our Saviour;

Watch.

John

FINIS.

Alarm